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ABSTRACT

Intended to build a background of understanding that "Indians are people" and deserve the best opportunities available, the 5-week workshop dealt with techniques and materials for teachers of American Indian children. Participants included primary, intermediate, junior and senior high, and adult education teachers. This bulletin presents the material developed by the workshop participants. The historical and cultural information covers: statistical data showing growth of Indian Education; population of Arizona Indian reservations as of December 31, 1955; history of education of the Pima, Papago, and Maricopa Indians; the Navajo and education; the historical background of the Havasupai, Hualapai, Yavapai and Paiute Indians; a brief history of formal education among the Hopi Indians; a brief history of Mohave-Cocopah-Yuma tribes; the education of the Apache, yesterday and today; Papago adult education; cultural background of Arizona Indians and of the Paiute, Apache, Havasupai, and Navajo; and the culture of the Papago, Pima, and Maricopa people. Information is also given on Indians in Arizona's public schools--factors concerning Johnson-O'Malley contract funds, communications, communication through writing, common speech errors, and oral response. (NQ)

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WE LOOK AT INDIAN EDUCATION

A SUMMER WORKSHOP

1957

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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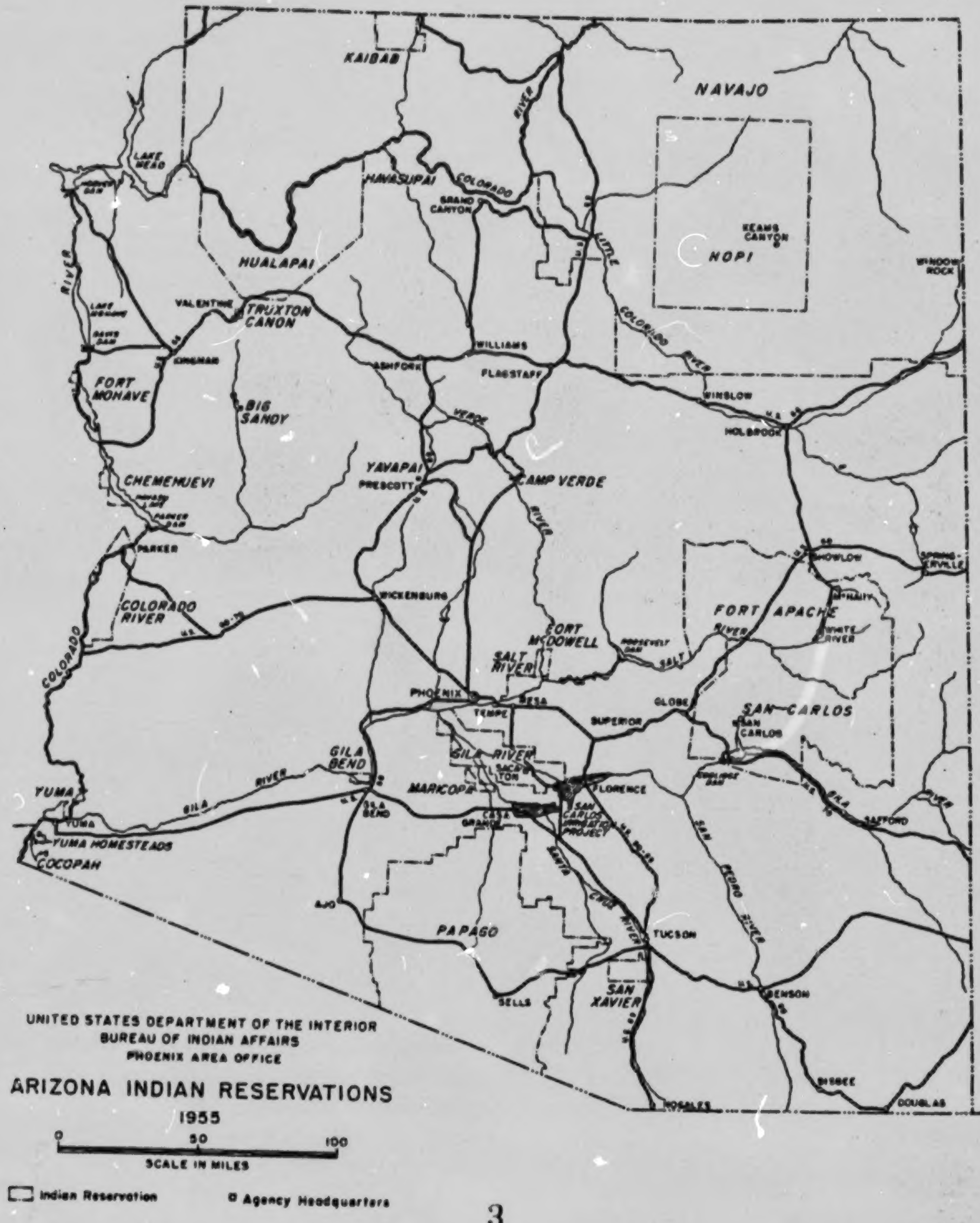
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Indian Reservation
Agency Headquarters

UNITED STATES DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS
PHOENIX AREA OFFICE

ARIZONA INDIAN RESERVATIONS
1955

WE LOOK AT INDIAN EDUCATION

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State Department of Public Instruction
DIVISION OF INDIAN EDUCATION
426 Arizona State Building
Phoenix, Arizona

DEDICATED

to

THE INDIAN YOUTH OF ARIZONA

with the hope that in their lives the

good that is Indian and the good that

is White may eventually be entwined

like the strands of a lariat.

MATERIAL FOR THIS BULLETIN WAS DEVELOPED BY STUDENTS IN THE WORKSHOP ON INDIAN EDUCATION AT ARIZONA STATE COLLEGE, TEMPE DURING THE 1957 SUMMER SESSION. IT WAS COMPILED BY THE DIVISION OF INDIAN EDUCATION, ARIZONA STATE DEPARTMENT OF PUBLIC INSTRUCTION.

AN ODE TO ARIZONA INDIAN YOUTH

Through a glass we all see but dimly;
The mind cannot fathom all truth.
Yet now we see some things more clearly
In regard to America's youth.

We have learned of the Hopi and Pima;
We have read of the shrewd Navajo;
We have listened to brilliant Mohave;
We have touched on the shy Papago.

We have read of the warlike Apache;
We have read of the Havasupai;
We have heard of the few Chemehuevi,
And we've read of the far Walapai.

The baskets and rugs we have studied
By picture and by actual display;
We have learned of symbolic Kachinas
And of pottery made from the clay.

We have learned of the dances and beadwork;
We have learned of the cattle and sheep;
We have learned of the clans and the mysteries
That these people continue to keep.

We have learned of their life in the present;
We have learned of their life in the past;
Of Nature -- her whims and her fancies.
Truly, their knowledge was vast.

We have listened to personal stories;
We have listened to those that know much;
We have listened to teachers and students;
We have listened to judges and such.

Now, why have we read all these pages?
And why have we seen all these shows?
Why have we had all these speakers?
Has this just been a summer school pose?

No, the purpose is really deep-seated,
It stems from the wish to serve all,
Not only to help our own children,
Have we followed the teacher's stern call.

By understanding and kindly perception
We can serve all the races of man;
Our special desire in this workshop
Was to learn all the ways that we can.

We thank our director and helpers,
They have listened and helped and advised;
They have aided, suggested, encouraged --
No effort has been minimized.

Perhaps still through the glass we see dimly;
And we still have not fathomed all truth;
But we do see some things much more clearly
In regard to the Indian Youth.

By: CYNTHIA ELSON
Mesa Public Schools
Mesa, Arizona

1957 INDIAN EDUCATION WORKSHOP
A. S. C. TEMPE
EDUCATION - 350

INSTRUCTOR:

DR. ORPHA MC PHERSON
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Education 350-Workshop-1957

Higgins, Warren D.	1016 W. 7th St. Mesa, Arizona WO 4-7364	West Jr. Hi.	7th & 8th & Arithmetic
Hite, Mrs. Merle Josie	Sells, Arizona	Sells Consolidated	6th Grade
Lada, Mrs. Mable S.	108 Santa Cruz Drive Goodyear, Arizona WE 5-3119	Stewart Boarding Stewart, Nevada	9-12 & 4-5th Yr. Navajo Home Econ. & Tea Room
Laster, Mrs. Jewell Orum	1810 S. 1st Avenue Phoenix, Arizona AL 8-4111	San Carlos Day San Carlos, Arizona	2nd Grade
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Sekaquaptewa, Mr. Emory Jr.	P.O.Box 7 Oraibi, Arizona 2141	Hopi H. S. Oraibi, Arizona	7th Grade
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Stafford, Mrs. Annette	1025 E. Nielson Ave. Mesa, Arizona	Lowell Elem. Mesa, Arizona	2nd Grade
Tennyson, Mrs. Rose S.	4118 E. Indianola Phoenix, Arizona AM 5-4950	Scottsdale Kachina Scottsdale, Arizona	7th Grade
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FOREWORD TO BULLETIN

In the last few years there has been an increasing number of Indian children attending public school. Since many public school teachers have had little or no contact with Indian people, they have, therefore, sought help from colleges of education and from those who, through experience and applicable education, have gained some knowledge of Indian culture and psychology.

It was with this need in mind that in the summer of 1957 the State Department of Public Instruction, the Branch of Education of the Phoenix Area Office of the Bureau of Indian Affairs, and the School of Education, Arizona State College at Tempe, jointly planned a five weeks workshop dealing with techniques and materials for teachers of Indian children. The class included teachers of all levels - primary, intermediate, junior high, senior high, and adult education. Three racial groups were represented in the class.

Leaders of various Indian tribes in Arizona met with the class to present accomplishments as well as problems of education of their tribal groups. Exhibits of Indian arts and crafts, audio-visual aids and discussions with various resource people from the three groups sponsoring the projects helped to build a background of understanding that "Indians are people" and deserve the best opportunities available.

ORPHA MC PHERSON
Co-ordinator of the Workshop

PREFACE

In the United States public education has long been an important agent in the cultural assimilation of immigrant groups in American life. Today, it has a similarly important function for the oldest American group of all - - - - The American Indian. In Arizona the Indian population is slowly increasing in number. Sixty percent of Indian children come from homes where no English is spoken. Their lives are a curious mixture of old and new---of riding on half-wild shaggy ponies and big yellow school buses; of tribal feasts and Coca-Cola; of Corn Dances and Mother's Day. What can be done by teachers to prevent Indian children from being completely overwhelmed in a public school environment? The findings of research tend to prove that cultural factors can actually control the learning process more than individual ability.

It is recognized by the educators of Arizona that the Indian people of the state are in a transitional stage. They are torn between their own ancient standards and those which are urged upon them by the non-Indian. An appreciable number of Indian children are so confused by the conflicting precepts of their elders and their white models that they tend, in effect, to reject the whole problem of acculturation as meaningless, or insoluble. The majority of Arizona Indians no longer feel completely at home or at ease in their native world of values and are still unable to accept without reservation the values and ethics of the non-Indian society.

Preface (Sizemore)

The teacher who attempts to implant his own notions of success, and that make the student dissatisfied with every element of his Indian life without offering a way out that is possible of achievement, builds a gulf between the student and his people, and leaves him in some "no-man's land", neither Indian nor white.

The contents of this bulletin are the results and the efforts of many people. It should help educators toward a better understanding of Arizona Indians; their backgrounds, their needs, and their interests.

MAMIE SIZEMORE
Classroom Specialist
Division of Indian Education
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Phoenix, Arizona

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Dr. Orpha McPherson
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Preface (Sizemore)

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Judge Paul Anderson	Judge and Member of San Carlos Tribal Council, Bylas, Arizona.
Mr. Edward O. Morrow	Reservation Principal, San Carlos Indian Reservation, San Carlos, Arizona.
Mrs. Dorothy Dyer	Mountain States Telephone & Telegraph Company, 18 West Dunlap, Sunnyslope, Arizona.
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Mrs. Agnes Savilla	Secretary,Colorado River Tribal Council, Parker, Arizona.
Mr. Peter Homer	Chairman,Colorado Tribal Council, Parker, Arizona.
Mr. Karl Johnson	Chairman,Hopi Tribal Council, Oraibi, Arizona.
Mr. Nelson Jose	Judge, Pima Tribal Council, Sacaton, Arizona.
Mr. Alfred Jackson	Chairman, Education Committee, Pima Tribal Council, Sacaton, Arizona.
Mrs. David Johnson	Member of Education Committee, Pima Tribal Council, Sacaton, Arizona.
Mr. Lonnie Hardin	Reservation Principal, Pima Reservation School, Sacaton, Arizona.
Mr. Eddie Ramsey	Teacher, Pima Reservation, Sacaton, Arizona.
Mr. Dillon Platero	Chairman, Education Committee, Navajo Tribal Council, Window Rock, Arizona.

Preface - (Sizemore)

(Consultants)

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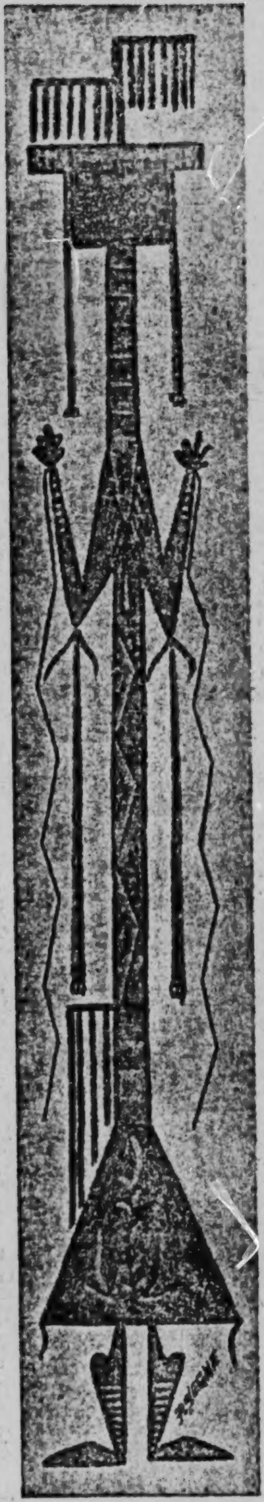


STATISTICAL DATA SHOWING GROWTH OF INDIAN EDUCATION

1568--First Jesuit school organized in Cuba for Florida Indian children.

1775--Continental Congress appropriated $500 for Indian youth education at Dartmouth College N. H. (1)

1819--Annual appropriations of $10,000 for purpose of introducing habits of arts of civilization. (2)

1820--Mission schools subsidized by Federal Government.

1841--Cherokees set up their own schools.

1842--Choctaws set up tribal funds for schools.

1860--First boarding schools, Yakima, Washington.

1870--Formal contracts with mission schools.

1870--First appropriation made by Congress, $100,000.

1871--Reservation schools for Westward Movement.

1879--First off Reservation School, Carlisle, Pennsylvania.

1887--Larger appropriations made, $1,226,415.

1867--Period of Reservations and Military Posts.

1887--Allotment Period.

1890--First public schools partly reimbursed by government.(3)
1890--Boarding Schools became prominent.
1892--Rules for compulsory attendance. (4)

1893--Punishment provided for absences.

1897--Funds for Mission schools reduced.

1900--Increase in public school population, 164% .

1918--Carlisle Indian School closed. (5)

1918--Funds limited to children of one-fourth blood.

Statistical Data Showing Growth of Indian Education - Page #2

1924--Citizenship granted to Indians.

1928--Meriam Survey and Report.

1934--Reorganization Period, Johnson-O'Malley Act.

1934--Rule for using native language revoked.

1938--Contracts made with 3000 School Districts.

1956--Contracts made with 14 States and Alaska.

1956--Attendance increased 4% over 1955 throughout the United States.

Total in school	127,492
Total in public school	71,956 (6)
Total per cent attendance in public school	58.6

In 1955 more than one-half, or 53%, of all Indians in the United States were in school.

In 1956 about 58.7% attended school.

Arizona schools:

1935 enrolled	686
1936 enrolled	533
1955 enrolled	5837
1956 enrolled	5841
1956 dormitized	533
non-dormitized	4995
non-Arizonans	513

Days of attendance 154 to 184 days

All Indians	77.6%
In public schools	70. %
Whites, in comparison	74.5%

Navajo program--1956

Three hundred students attended Colleges and Universities.

Fifteen hundred students graduated from High School.

Pimas

Three hundred thirty-five pupils attend public day schools.

Fourteen students attending College now.

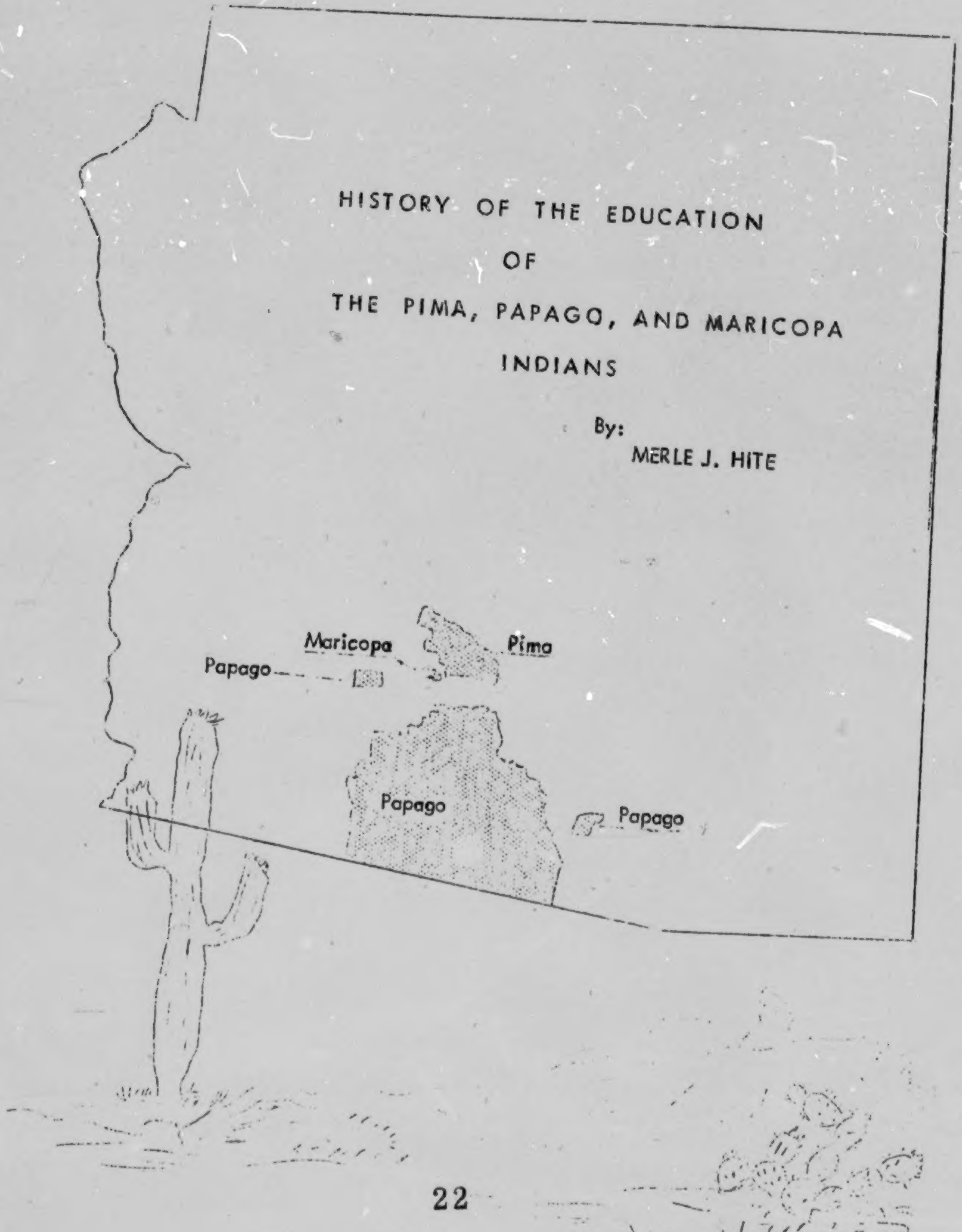
POPULATION OF ARIZONA INDIAN RESERVATIONS - As of December 31, 1955

Agency	Reservation	Tribe	Enrolled Population	
Colorado River Parker, Arizona	Colorado River	Mohave-Chemehuevi	1,188	
	Cocopah	Cocopah	58	
	Fort Mohave	Mohave	383	1,629
Truxton Canon (Subagency) Valentine, Arizona	Big Sandy	Yavapi-Apache	14	
	Camp Verde	Yavapi-Apache	438	
	Hualapai	Hualapai	706	
	Supai	Havasupai	260	
	Yavapai Group (Prescott)	Yavapai	54	1,472
Fort Apache Whiteriver, Arizona	Fort Apache	White Mtn. Apache		3,950
Hopi Keams Canyon, Arizona	Hopi	Hopi		3,628
Papago Sells, Arizona	Papago	Papago	7,500	
	Gila Bend	Papago	200	
	San Xavier	Papago	500	8,200
Pima Sacaton, Arizona	Gila River	Pima-Maricopa	5,546	
	Salt River	Pima-Maricopa	1,403	
	Fort McDowell	Apache	212	
	Maricopa(Ak Chin)	Papago	139	7,300
San Carlos San Carlos, Arizona	San Carlos	San Carlos Apache		4,392
Uintah and Ouray Fort Duchesne, Utah	Kaibab	Paiute		100
Navajo Window Rock, Arizona	Navajo	Navajo		45,000
			Total........	75,671

HISTORY OF THE EDUCATION
OF
THE PIMA, PAPAGO, AND MARICOPA
INDIANS

By:

MERLE J. HITE


Maricopa
Pima
Papago
Papago
Papago

PIMA AND PAPAGO

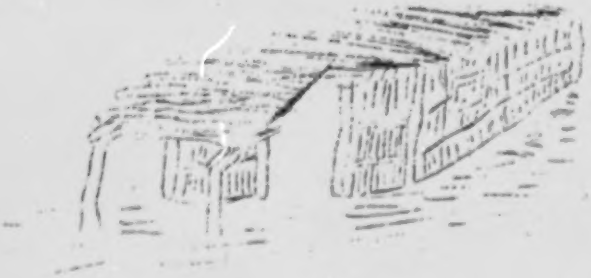
Merle J. Kite

The Pima and Papago Indians are natives of the southwest, called "Pimeria Alta Territory" by the Spaniards. The greater population live in villages today as was their custom when Father Kino traveled through their region in 1687 to 1710. These two tribes were friendly to the Spaniards and manifested the same amiability toward the white American as he crossed their domain going to California in the '48 and '49 rush.

The linking together of the two tribe names, Pima and Papago has a very explicit reason. The Indians inhabiting a large area known as Pimeria Alta which straddles the international boundary spoke a Piman language, which even though is understandable by either tribe, does have some differences. They were somewhat divided in habitat. One group called themselves "tohono au' autam", meaning "the Desert People", and they were just that, too, living in the dry desert. The northern group located along the Gila River, and were known as "the River People." The administrative title "Papago" was given to the Desert People, and "Pima" to the River People. Since the Indians themselves recognized these two divisions, we will also consider their educational history separately from this point.

PAPAGO EDUCATION

The first attempts at educating the Papago of which we have any record was the Mission School in Mexico, but Mexico expelled the Franciscans in 1827 so there were no more Mission Schools until after the Gadsden Purchase of 1853. New Mexico then sent over priests to bring back into operation the Missions that were then in the United States. In 1860 Father Meses set up in San Xavier a school for Papago and Mexican children. This was their first organized school. The first Territorial Legislature appropriated $250.00 to aid this school which lasted a little over three years and was then abandoned.



Papago wattle and daub house and ramada.

Again in 1873 the Indian Agent for the Papago reported that he had received $2500.00 for educational purposes. He then had erected a school house and engaged two Sisters as teachers at San Xavier. This terminated in 1876. In 1888 the Government recalled the two Sisters to take up their duties as teachers. The Presbyterian Schools were also built at various points, the largest and most successful at Tucson. One other was located at Indian Oasis (Sells now) in 1912.

The construction of Boarding Schools was authorized by the Government in 1879 in Arizona, but due to the fact that the Papago was the most remote of all tribes it was not affected at that early date but was later. The Phoenix

Indian Boarding School was established in 1891 for the enrollment of all tribes, but some thought it was too far to go with their mode of travel in that day. The Government then agreed to pay $10.00 per quarter per pupil to the Public School District for the Indian children enrolled in their schools.

The Papago Reservation was the last large Reservation to be established by our Government which was in 1917, but was added onto from time to time until 1938. The Reservation consisted of 2,774,536 acres lying along the southern boundary of Arizona with the Boboquivari Mountains to the east and Ajo Mountains to the west and extending northward to a line about fifty miles south of the Gila River. There are two other smaller tracts, Gila Bend, to the northwest which contains 10,297 acres, and San Xavier to the east with 71,090 acres.

The Federal Government then appropriated $50,000.00 to construct schools on this Papago Reservation. There were day schools built in 1917 at Indian Oasis, Santa Rosa (which was later converted into boarding school), Gila Bend, Chui Chu and Cockelbur. In 1935 Kerwo was added to the list, in 1936 Santa Rosa Ranch, and in 1948 Vaya Chin. Today there are six day schools, six Mission schools, and one day school, that also operates a boarding school for the transient harvest Papago families.

From records obtained through the California Achievement Tests given on this Reservation and from teachers in Bureau schools it was observed that the Bureau schools provided a more thorough training for students than do Mission schools. In the "Educational Statistics for Indians" the enrollment of pupils in the Mission schools is 24.8% of the total Reservation enrollment.

Pima and Papago - #4 (Hite)

As of 1955 enrollment there is an aggregated enrollment on the Reservation of 975 pupils, 600 in day schools, and 375 in Mission schools. The off-reservation enrollment is over 1,145. There are over 300 in Bureau Boarding Schools, 150 in Mission Boarding Schools, 600 in Public Grade Schools, 70 in Public High Schools, 10 in Vocational Training, 10 in College and 250 children of relocatees.

One of the greatest enemies of the Papago education is the attendance problem. Many are still off reservation harvesting in the first semester of the term and do not place their children in any school until their return to the Reservation after the harvest, which will be in late January. The parent and children, being moved about and often not enrolled in the public school become less interested, and when returning they are very irregular in attendance. The transient Papago then when enrolled is often placed in the retarded class group, not because of mentality, but due to non-enrollment and irregular attendance after enrolling. The Papago falls into a greater percentage of retardation in years for grade level than any of the other tribes with the exception of the Navajo. This of course is due to the transient and to the families where no English is spoken. It often takes as much as two or three years to teach the child an English vocabulary large enough for him to enter the first grade.

PIMA EDUCATION

The Pima Indian having had years of schooling and contact with the white man is less "Indian" than the Papago. However there has been a somewhat close contact between the two tribes and marriages between the two tribes are not looked down upon.

The Pima have lived along the Gila River for at least a thousand years and no doubt much longer. The first historical references we have from there is through Father Kino's reports of 1694 to 1710. He brought to them domesticated animals and plants as they were agriculturalists, living along rivers and practicing irrigation for over eight hundred years. The Gila River was as much the "Mother" of the Pima as was the Nile for the Egyptians. The Pima, like the Papago, was a very sedentary tribe, not nomadic, and warring as was many other tribes. Due to the hospitality of the Pima the California travelers followed this southern route.

In 1850 when the whites and the Mission came into the Pimos life and tried to teach the Pima that his way of dress was wrong, his manner of burial was wrong, their fashion of marriages was bad, their concept of sexual proprieties was bad, it was all too much education contrary to his own to understand all at once, and he became confused.

The Federal Government in 1859, more than three quarters of a century before the Papago Reservation was constructed, set aside a tract of land known as the Gila River Reservation for the Pima. It consists of 372,022 acres. This tract of land is south of Phoenix along the Gila River and her tributary the Santa Cruz. The [illegible] census showed five thousand five hundred population on this Reservation. The Pima villages are scattered over their Reservation with 25 to 100 people in each village, with three to four generations living together in a cluster of one-roomed houses, the leader of the family being the grandfather as long as he could function properly. It was this method of respecting the elders that was taught to all Pimas, this was their first step in education.

The Pima has been more favorably inclined toward education for their children than most other Indian groups. The Papago for example arrived more slowly at an appreciation of the worth of formal education. The Pimas began clamoring for schools in 1865, and have been better supplied in that respect than other Arizona tribes since 1900.

The first Pima school was a Mission school in 1871, with the Presbyterian missionary C. H. Cook as teacher at Sacaton. This was a crude 14 by 16 foot room with dirt floors and no accommodations. The enrollment was fifty pupils. In 1873 the new Indian Agent reported to the Indian Bureau the conditions, and two new buildings were erected, one at San-tan and one at Hol-age-dum. At first the Pimas closed their schools at harvest, planting, and ceremonial time. The first boarding school for the Pima was in 1881 at Sacaton, but they felt that the children would be better off at home with their mothers. By 1900 there were eight day schools, one boarding school, and one Catholic Mission day school on the Pima Reservation. They were alos near the Phoenix Boarding School. This gave the Pima a sizeable head start over the other Arizona tribes. In 1932 the Pima boarding school ceased to operate as did many others on other reservations under the new Commissioner John Collier. The integration of the Indian into the Public School has no doubt been very instrumental in the enrollment of eleven Pima students in Arizona University and College this year.

MARICOPA

The Maricopa is of the Yuman tribe, and originally lived along the Colorado River. The Kaveltcadom and the Halchidhoma were the same in speech and blood. They were all located south of Parker. The Mohave would push them to the south and the Yuma would drive them back to the north. In time they wandered to the east along the Gila River. They were found first in 1800 along the Gila River, and how long before that time they were there is not known. The Kaveltcadom and Halchidhoma fled from the Colorado River Valley and joined the Maricopa about 1830. They were then all located on the north and south banks of the Gila River, centered around Pima Butte and Maricopa Wells. They will all be considered as the Maricopa from this point due to intermarriage and so few of all.

The United States Army in 1868, under the leadership of General Frederick Townsend and General A. J. Alexander was on duty in Arizona and became acquainted with the Maricopa Indians and found them friendly and peaceful. They were very cooperative and were wanting schools. The Pima Chief, Antonio Azul, who was also chief of the Maricopa, said they would welcome any one the Government would send to them to teach as their children should go to school. General Alexander wrote back to his wife in New York and told her of the needs of the Pima and Maricopa. Mrs. Alexander belonged to the Ladies Aid Mission; they wrote to the Government officials, and succeeded in getting the Federal Government to provide finances for building a school and support of a teacher. The Ladies Aid were instrumental in getting Rev. C. Cook of Chicago to teach. Mrs. Cook was a wonderful seamstress and taught young girls and the women to sew which had previously been a man's work in their culture. Thus we had the first Presbyterian schools among the Maricopa and Pima.

The Cocks were working with both the Pima and Maricopa, which were now living under one tribe supervision. In 1848 there were about 450 Maricopas and in 1868 only 225. When the Mission school was first started the children of the Maricopa had four or more miles to walk which was too far, causing irregular attendance and some not enrolling. Rev. Cook saw the need of a central school in the south part of their village and asked the Government for $250.00 to build a one room building. It was granted thus becoming their first school in their own village.

The Maricopa from then on was as interested in education as was the Pima. Their Reservation consisted of 21,680 acres called the Maricopa, or Ak Chin, Reservation. The Pima Agency of Sacaton has jurisdiction over the Maricopa Reservation and all function as one. On these two Reservations there are now six Agency day schools, established between 1900 and 1912, employing a total of 32 teachers. The total enrollment of children:

2.8% are in Federal Boarding Schools
43.7% are in Federal Day Schools
15.6% are in Mission Schools
37.3% are in Public Schools.

Maricopa #2 - (Hite)

SUMMARY

The Pima (including the Maricopa) and Papago Tribal Councils have enacted compulsory attendance laws and tribal officials cooperate with attendance officers, both white and Indian, in enforcing these regulations.

Many of the Pima and Papago homes do not provide the students with certain types of training in health practices. The present high percentage of trachoma, tuberculosis, and infant diseases is being greatly reduced through a highly concentrated program for the adults and in the curriculum of the Indian schools. Much stress is placed on health habits, improved sanitation, and a higher standard of diet.

The modern visual aid program of Federal schools gives the isolated Pima and Papago child the same opportunity as the white and Indian student in the Public schools. He too may "see" the far away places. These Reservation schools either have or have access to tape recorders, thus enabling children to hear their own voices and to make such corrections as is found necessary. The teacher is admonished to ever help the child to understand and appreciate his own tribal folk lore, music, and art.

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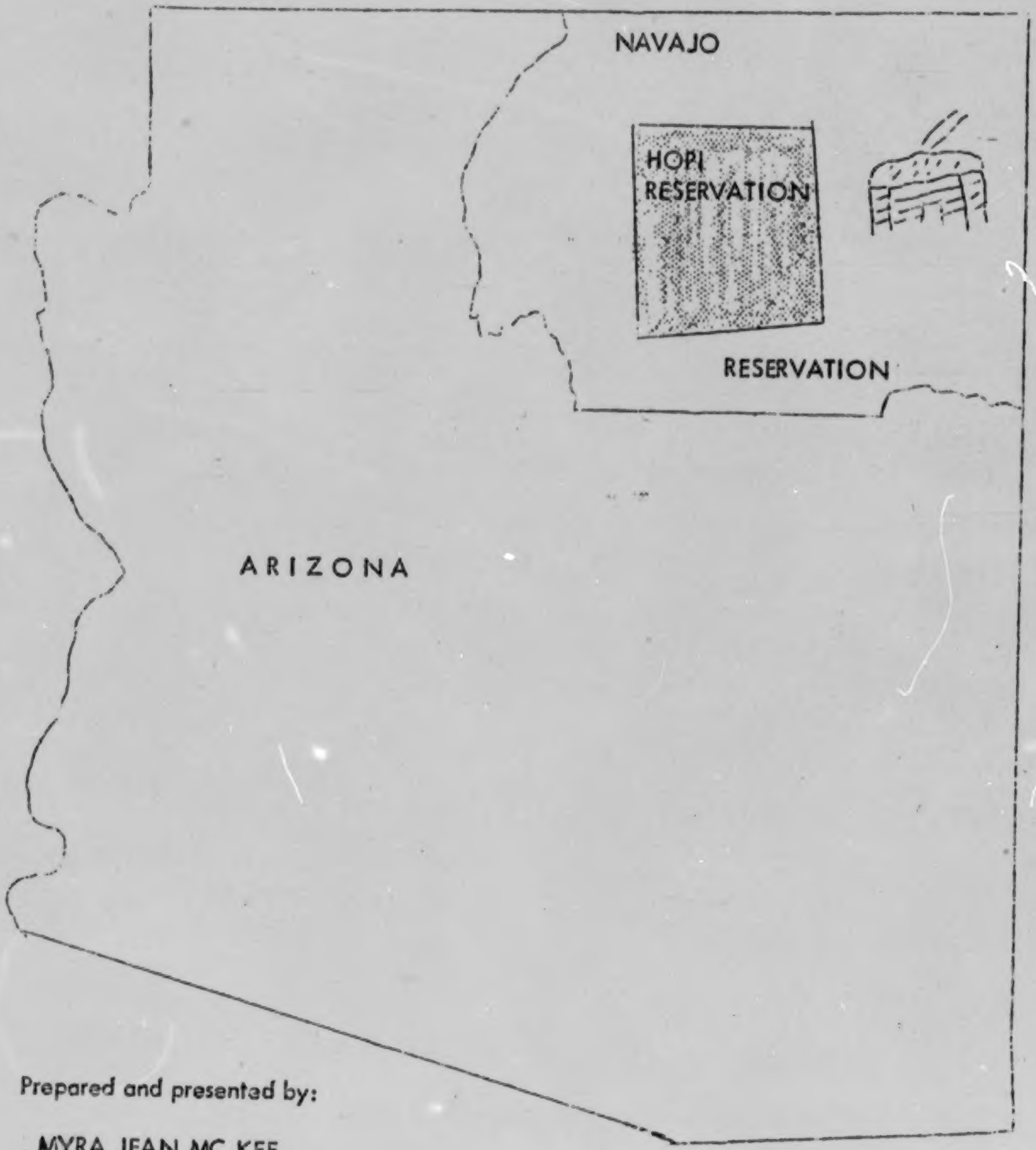
THE NAVAJO AND EDUCATION


NAVAJO
HOPI RESERVATION
RESERVATION
ARIZONA

Prepared and presented by:

MYRA JEAN MC KEE

The Navajo and Education - Mc Kee

The Navajo reservation is a great plateau in northern Arizona, northern New Mexico, southern Colorado and southern Utah. The greatest portion is in Arizona. The average elevation is 6,000 feet and there are deep canyons cut by the Colorado and Little Colorado Rivers. The reservation was established June 1, 1868. It contains 15,000,000 acres of which great stretches are barren desert.

The Navajos belong to the Athabascan language group. Authorities say they drifted south from the Bering Strait region. It is not known when they came but evidence points to about 1300 A. D.

They were originally hunters and seed gatherers. Then they came into contact with the Pueblos and Spanish and from them learned how to farm, raise sheep and to weave. For many years they lived by raiding and robbing their neighbors--the Pueblos, the Utes and the Spanish.

After Navajoland was acquired by the United States an attempt was made to stop these raids. . . Finally in 1863 an army under Kit Carson and aided by Indians who had suffered Navajo depredations forced them to surrender. This was done mostly by destroying their flocks and grain fields and even cutting down their peach trees.

About twelve thousand Navajos were taken to Fort Sumner, New Mexico, a distance of over three hundred miles. Today the Navajos refer to this time as; "The Long Walk".

On June 1, 1868 a treaty was signed and they returned to their homes. For the purpose of this paper only two provisions of that treaty are important. One was that there was to be compulsory education between the ages of six and sixteen.

The second was that the United States government would provide a school and a teacher for each thirty children.

There have been many problems in educating the Navajo. The area is vast; there is a large growing population; they live in scattered family groups and move their flocks from one place to another.

There were no facilities for teaching Indians in 1868 and the Interior Department turned to the church and the missionaries. The first school was at Fort Defiance in 1869 with Miss Charity Gaston of the Presbyterian Home Mission Board in charge. The school was a dark walled room and although there were hundreds of families living near-by only a few children were sent to school. Old people say they sent only slaves or sick children so if they were killed by the white man's magic, the loss would not be so great.

Little was accomplished and in 1879 the average attendance was only eleven.

About 1880 a larger appropriation was made and a boarding school was built at Fort Defiance. It was made of adobe and had iron shutters to keep the pupils in. One visitor there described it as a squalid dungeon.

In 1887 Congress passed a compulsoty education law. Since there was only one school on the Navajo reservation, a special agent was sent through the reservation to coax the parents to send their children to school. The Navajos say they collected the children by force and took them to Fort Defiance where they were shipped to Fort Lewis, Colorado.

In 1891 the Indian Schools were put under the control of the Civil Service and began to improve.

The Navajo and Education - #3 (Mc Kee)

There have been three phases in the development of Indian education:

1. Emphasis on off-reservation schools
2. Emphasis on federal day schools
3. School facilities for all children and enrollment in public schools.

During the first phase Navajo children were enrolled in Albuquerque and Santa Fe, in New Mexico; Fort Mohave and Phoenix, in Arizona; Carson in Nevada, and Riverside in California.

The mission schools have played a great part in the education of the Navajo. Mission schools were established early in 1900 by the Catholics at St. Michaels, and by the Presbyterians at Ganado.

By 1928 some federal officials began to question the value of off-reservation schools. In that year the Meriman Report was completed. It recommended increasing the number and quality of day schools; improvement of boarding schools if they were retained; the enrollment of Indian children in public schools; scholarship and student loans for higher education.

This report together with the Indian Reorganization Act (1934) brought about the closing or converting of many boarding schools and the establishment of more day schools. In 1943 forty-three day schools were begun. These day schools according to Education Director, W. Carson Ryan, were to be the community centers concerned with fundamental and economic problems. The main emphasis was to fit the Navajo to make a success in his own world.

It had been the hope of Commissioner Collier to see all Navajos educated, but this hope was never realized. The day schools depended heavily upon bus transportation, roads were inadequate and they were further hampered by World War II. During this period many Navajos left the reservation for war work, and there was a lack of qualified personnel. Another contributing factor to the failure of the day schools was the seasonal shifting of the families to find grass for their herds. A school built in an area to serve a group during one season would be without any pupils during the rest of the year.

The return of the service men from World War II in 1945 brought a demand by the Navajos for more educational facilities. This was done by a resolution demanding that the United States Government keep the treaty of 1868 and provide a school and a teacher for each thirty children.

At that time there were 20,000 Navajos of school age and school facilities for only sixty per cent of them. Many of the remaining forty per cent were over twelve years of age, and had never been in school and could not speak English.

For this older group who had never been in school a special five year program was devised to enable them to become literate and to earn a living.

The primary aim of this program is social adjustment. During the first three years they receive instruction in reading and writing English, hygiene and mathematics. They are also taught how to get along in non-Indian communities. They are taught such things as etiquette, how to bank, social security and income taxes.

Toward the end of the third year the student chooses his vocation. During the last two years about half the time is spent in learning these vocations. The fifth year they begin on the job training. They are paid for their work and are closely supervised by their instructors.

Each person is helped in finding a job and there is a follow-up for a period of time.

At present there are nine schools offering this special program. These are located at the following cities and states: Albuquerque, New Mexico; Chemawa, Oregon; Chilocco, Oklahoma; Brigham City, Utah; Phoenix, Arizona; Riverside, California; Stewart, Nevada; Fort Sill, Oklahoma and Lawrence, Kansas.

In 1950 the Navajo-Hopi Rehabilitation Bill was passed which provided for a ten year expenditure of $25,000,000 for education purposes, principally school construction. At that time there were six day schools and twenty-one boarding and day schools in the Arizona portion of the Navajo reservation. Two years later one day school and two boarding schools had been added and new dormitories had increased the capacity of some of the schools.

In 1954 there were still over 12,000 children not in school. In order to reach some of these children in out-of-the-way locations thirty-six trailer schools were established. These schools consist of quonset hut for classrooms, and the trailers for employee's living quarters.

Another plan which had been used on a limited scale before 1954 and expanded at that time was the hogan school. This is not a true school at all, but rather a tutoring in that the instructor goes from hogan to hogan holding classes. The length of time spent in one place depends upon the number of children there.

Several public schools were built under Public Law 815. The largest of these are at Ganado and Fort Defiance.

Also in 1954 arrangements were made with public schools in towns bordering the reservation for 960 children to be enrolled. These towns were: Richfield, Utah; Aztec, Ramah, and Gallup, New Mexico; Holbrook, Winslow, Taylor and Snowflake, in Arizona

According to the contracts with these peripheral schools the Indian Bureau builds dormitories for the Navajo students. The federal government pays full tuition costs and provides each school district with an initial capital outlay of $1,000.00 per student. During the 1954-1955 school year 1,133 Navajo pupils attended public school under this arrangement.

As a result of all these expanded facilities in 1955 out of 26,800 children of school age 24,560, or 92% were in school.

The Navajo are extremely anxious for their children to secure an education. The tribal council has an education committee which keeps in touch with all phases of education. They have set up a fund to provide clothing for the students.

The education committee has also set up a scholarship fund to help those who wish to continue their education beyond high school. In 1957 the sum of $5,000,000 was set aside. The income from this amount will be used solely for scholarship grants. For the current year the sum is $130,000. To be eligible for these grants a student must maintain a minimum average of C and must return to serve the tribe in some capacity for as many years as he receives assistance.

In 1955 the tribal council adopted a resolution asking for enforcement of the Navajo and Arizona attendance laws. The education committee begins in August of each year a campaign to encourage the parents to enroll their child in school and on the first day of school. This campaign is carried on by means of posters, spot announcements on the radio in Navajo and on their regular Navajo broadcast.

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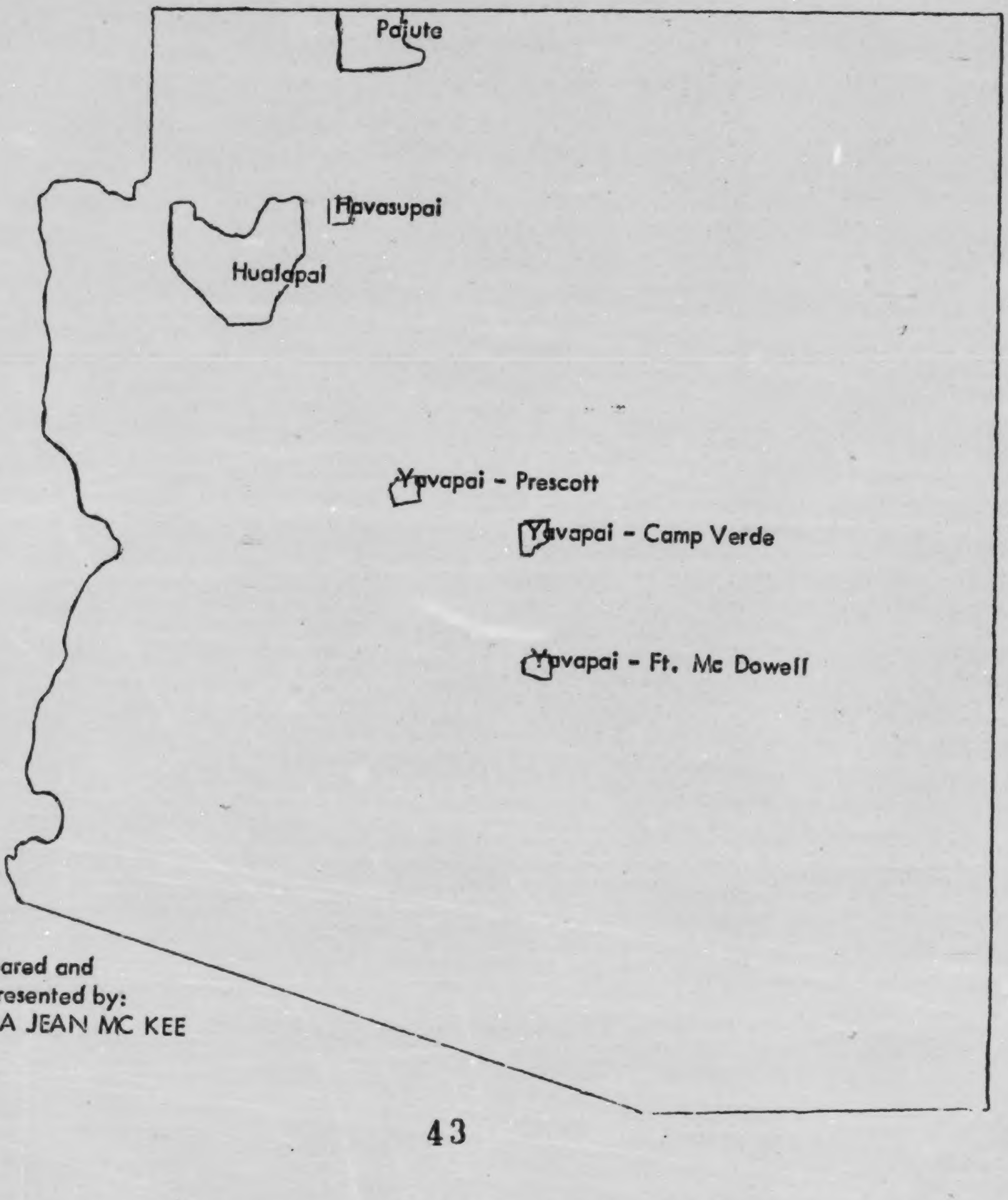
THE HAVASUPAI, HUALAPAI, YAVAPAI AND PAIUTE INDIANS - HISTORICAL


Paiute
Havasupai
Hualapai
Yavapai - Prescott
Yavapai - Camp Verde
Yavapai - Ft. Mc Dowell

Prepared and
Presented by:
MYRA JEAN MC KEE

INTRODUCTION

William H. Kelly in "Indians of the Southwest"[1] classifies the Arizona Indians according to culture and language. In one group, which he calls the Plateau Rancheria, he includes the Havasupai, Hualapai, Yavapai, Paiute, and the Chemehuevi tribes. In this paper we shall consider all but the last.

These tribes belong to the Eastern Yuman language group. They formerly occupied the desert regions of western Arizona, southern Utah, southern Nevada and eastern California.

Except for the Havasupai, they had no agriculture and lived by gathering seeds and plants and by hunting.

Their tribes were loosely organized and the extended family was the important unit.

From this point we shall consider each tribe separately.

THE HAVASUPAI

The Havasupai Indians live at the bottom of Cataract Canyon, a branch of Grand Canyon, in northern Arizona. Taking their name from the water of the creek, these Indians have become known as the "blue water people". Their agency is at Valentine, Arizona with a resident agent and tribal offices at Supai, Arizona in the canyon.

To reach the home of the Havasupai one travels down a precipitous trail for eight miles. A trip to the canyon can be made only by riding horseback, on foot or on a mule.

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[1] Kelly, William H., Indians of the Southwest, page 3.

When one reaches the bottom of the canyon, one finds a land of unbelievable beauty. By the clear waters of Cataract Creek grows a variety of plants overshadowed by cottonwoods and willows. Several waterfalls plunge over high cliffs.

The first written record of the Havasupai dates from 1776 when Father Francisco Garces, a Spanish priest, stopped there. For the next hundred years they were visited occasionally by hunters, explorers and trappers.

The reservation is small. At present it consists of about 518 acres. It was established in 1880. The population is decreasing. According to the 1955 Indian Service statistics there were 235 people living there.

The Havasupai are primarily an agricultural people. They raise corn, beans, squash and other vegetables. They have peach, apricot, nectarine and fig trees. Much of the food is dried and stored. Formerly it was put in cavities high up on the canyon wall. These cavities were sealed with rocks and a plaster made of mud.

After harvest they leave the canyon and establish camps on the plateau. When spring comes, they return to their canyon homes.

The Havasupai are excellent horsemen and packers. In recent years they have been catering to the tourist trade. The visitor is met at the rim of the canyon and taken to the village by horseback where overnight accommodations are available.

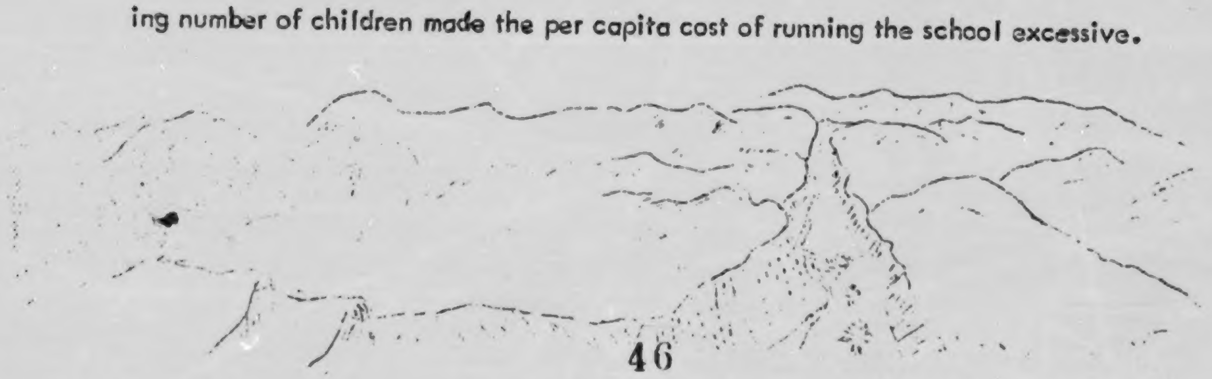
In 1892 a farmer was sent to the canyon to teach the Indians better farming methods.

In 1895 the first school was established. The first teacher found no school building and no shelter for himself and family. With the help of the field agent and the Indians stone buildings were built.

Mrs. Flora Gregg Iliff in her book "People of the Blue Water" tells of her experience in the canyon as acting superintendent for a few months in 1901. Besides her duties as superintendent she was the only teacher. In a building intended to provide for forty-six pupils there was an average daily attendance of seventy-one. The pupils were brought in daily by an Indian policeman who explained that if he did not bring them, they would swim all day.

The following year some of the older children were transferred to the Truxton Canyon boarding school to relieve the congestion.

The school at Supai continued until 1955. Sometimes it was a one teacher school and sometimes a two teacher. It was closed because the decreasing number of children made the per capita cost of running the school excessive.



THE HUALAPAI

The Hualapai (*Walapai*) live on the plateau south of the Colorado River and north of the Bill Williams River in northern Arizona. As far as is known the Hualapai have always occupied the pine clad mountains for about one hundred miles along the southern edge of the Grand Canyon. It is from these pines they take their name - Hualapai - pine tree folk.

The Hualapai reservation constitutes an area of 972,949 acres. It was established January 4, 1883. They are under the jurisdiction of the Truxton Canyon Agency.

In 1953 the population was 641. Most of the tribe lives at, or near Peach Springs. There are fourteen Hualapai living at Big Sandy south of Kingman. These come under the general tribal organization.

The early Hualapais subsisted on the products of desert and forest. They resisted the coming of the white man. They were subdued and in 1874 were transported to La Paz in the Colorado valley. They remained there as military prisoners for a year and almost one-half of them became ill and died. The remainder escaped in 1875 and returned to their former home. They were allowed to remain there on the condition that there be no more trouble.

Today their chief occupation is cattle raising. They have a tribal herd and almost all of those living on the reservation also individually own cattle. There is a great forest of yellow pine which contributes to their income. Some work on the railroad to earn a living.

A missionary, Miss Calfee, came in 1894 as a teacher as well as a missionary. She organized a school at Hackberry. There were fifteen pupils the first year. This school was taken over by the government a few years later. It was then moved to Truxton Canyon Ranch. School was begun here in an old ranch house. It was first a day school, but bricks were made by the Indians and a new boarding school was opened in 1901.

A report[1] of an industrial teacher, Henry P. Ewing, to the Commissioner of Indian Affairs dated August 2, 1896 stated that there were 186 children of school age on the reservation, but only 40 were in school. He further stated that they had sent 12 or 15 to Fort Mohave and all had died.

A school was built in Kingman in 1898 but was abandoned when the Truxton Canyon School was opened. This school also enrolled pupils from Navajo, Hopi, Papago and Havasupai reservations.

In 1933 The Truxton Canyon School accepted only day pupils and was closed the following year.

The school at Peach Springs was built in 1933. This school is still in operation. In 1955 it was consolidated with the public school and with the school year 1957-1958 will be operated entirely as a public school.

Some pupils will probably continue to attend federal boarding schools, others will attend public schools in Kingman and Seligman.

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[1] Walapai Papers U. S. Government Printing Office, Washington, D. C. 1936.

THE YAVAPAI

The early Yavapai were a hunting and gathering people. They ranged over a wide territory of southwestern and central Arizona.

Today there are three groups. One group lives on the Camp Verde Reservation. There are actually two reservations. One part is on the outskirts of Camp Verde and the other part is six miles northwest of town.

The Camp Verde reservation was established in 1916. The total population of this group in 1953 was 438.

The people depend mostly upon wage work for their livelihood. Some farming and cattle raising is done.

As early as 1894 part of the Camp Verde reservation was in the local school district. However, there was a federal day school on the reservation for some time. It was turned over to the state about ten years ago.

Another group of Yavapai live outside Prescott. This group had a population of fifty-four in 1953. They support themselves almost entirely by wage work.

Since their reservation contains only 75 acres there is no room for agriculture. However, some stock raising is done on an adjoining military reserve.

In 1898 part of this reservation was included in the local school district. Most of the children attend public school. Some may attend a federal boarding school, but in 1954-1955 all children of school age were in public school.

These two groups are under the jurisdiction of the Truxton Canyon Agency.

The third group of Yavapai live at Fort McDowell on the Verde River. These are more commonly known as Mohave-Apache.

The Yavapai (Education) #2

The Fort McDowell reservation was established in 1903. It is principally a grazing land with some of the farming being done along the river bottom. Several people in this group work for the various water projects and others earn a living by various kinds of wage work.

A federal day school was established at Fort McDowell in 1904. During the past few years this school was for pre-primary through the fourth grade. Above the fourth grade children attended public school, mission school or federal boarding school. In 1955 the school was closed and at present most of the children are in public school. However, many still attend mission schools or federal boarding schools.

This is a small group. In 1953 there were only 62 families living on the reservation.

This reservation is under the Pima Agency at Sacaton, Arizona.

THE PAIUTE

Paiute is the name commonly given to the Shoshonean tribes of the American Indian living in the dry region of the West. The Southern Paiute, with whom we are concerned, live in the territory north and west of the Colorado River. The tribal office is at Moccasin, Arizona.

This reservation was begun in 1907. It is known as the Kaibab Reservation. There is a total of 121,000 acres. Most of it is cattle country.

The population in 1953 was ninety-six. The cattle industry and wage work off the reservation are the principal sources of income.

In 1953 there were thirty-six children of school age on the reservation. Of these, nineteen were in public school in Moccasin, four were in the Phoenix Indian School and there were thirteen not in school.

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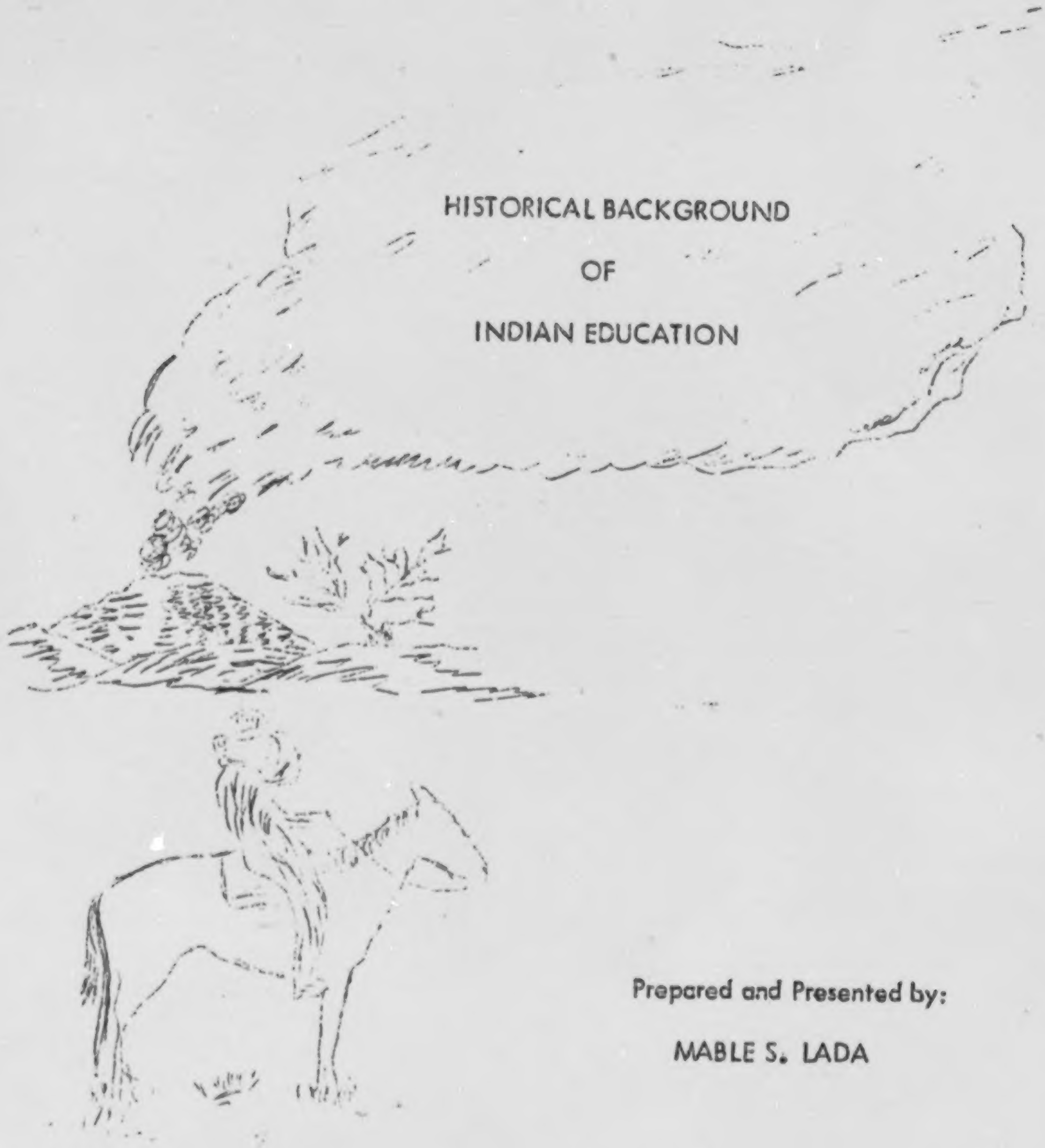
HISTORICAL BACKGROUND
OF
INDIAN EDUCATION



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MABLE S. LADA

HISTORICAL BACKGROUND

INDIAN EDUCATION

The Articles of the Confederation known as the Northwest Ordinance of 1786 passed the first laws dealing with Indian education which were applied to all Indian tribes throughout the United States until about 1896. A step in Indian Education was made in 1849 when the Indian Bureau of Administration was transferred from the War Department to the Department of Interior and conflict with the military was ended with the Civil Service Act in 1891.

The Indians of the Southwest came under the control of the United States after the treaty of Gaudalupe Hidalgo. This pact was made with Mexico in 1848.

The critics of Indian education complained that Indians could not be educated because the government had been trying since it became a Union. A look at Indian education finds that the United States had no federal schools. Indian education was left entirely to the missionaries. Congress did in 1819 appropriate $10,000 and all funds from treaties were to be divided among the various groups involved in education. The act was repealed in 1873 before any government schools were established. The Indian Agents were aware that the newly settled Indian adults could not be taught. Even if they had shown to be outstanding in learning,their minds closed when learning was forced upon them. Their customs and traditions were so deeply instilled that it was difficult to make them want to change.

If the whites and Indians were to live together on an equal basis, education would have to start with the young children and continue for several generations. The experience with Navajo education between 1870 and 1880 caused the Indian Service officials to agree that day schools were of little benefit and recommended boarding schools with emphasis on vocational education.

In 1879 Colonel Pratt, a young army officer, better known as "the Red Man's Moses," was placed in charge of Indian prisoners of war. He decided their terms should be spent in learning. Secretaries of War and Interior were impressed with Colonel Pratt's work and secured the abandoned army buildings at Carlisle, Pennsylvania for him to set up a boarding school. The Carlisle school became a model for all future boarding schools. By 1885 his school had an enrollment of 543 students. Six were from the Navajo tribe. Only one escaped tuberculosis. The Navajos never felt he was a credit to the community. For several years Carlisle school was the largest and most important school in the entire Indian Service pupils were sent in at government expense from twenty-four tribes. The school closed in 1918, leaving its philosophy deeply ingrained in the boarding schools that followed. Colonel Pratt felt it was better to take the Indian to civilization than to attempt to carry civilization to him. He developed the famous slogan; "To civilize the Indian put him in the midst of civilization. To keep him civilized, keep him there."

The outing -system was developed by Colonel Pratt. It was a plan to place students on farms and in homes of the Pennsylvania families during the school's vacation.

Colonel Pratt believed in strict military discipline in schools. This practice was adopted by superintendents of large boarding schools throughout the Southwest. This regulation prevented the development of a warm teacher-pupil relationship.

All the boarding schools established after Carlisle closed adopted its pattern of administration. That meant large boarding schools should be established far away from the students reservation and the children kept for a large number of years without any contact with their parents.

The non-reservation boarding schools founded in the southwest were:

1. Albuquerque Indian School	1884
2. Santa Fe, Fort Mohave, Arizona, Carson, Nevada	1890
3. Phoenix Indian School	1891
4. Sherman Institute, California	1892

The reservation schools were:

1. Colorado River	1872
2. Pima and Navajo Agency	1881
3. Keams Canyon	1887

All the non-reservation schools enrolled pupils from any tribe as long as there was room for them, and they had a written consent from their parents. In the beginning the schools enrolled pupils in all grades, but with the development of day schools on the reservation, the lower grades were dropped.

Since all of the boarding schools management were organized on Colonel Pratt's philosophy, the children had to wear uniforms. They were placed in platoons and companies under the command of student officers who marched them to and from classes and meals. They spent a half-day in classes and the other half in vocational training (productive labor) for the maintenance of the school.

Schools were being built faster than Indians were changing in regards to sending their children to school. Funds were allotted on the basis of the number of children in school. At first it was $167.50 annually for each child, but was increased to $250.00 until 1925. In 1892 Indian Affairs were given authority to withhold rations from parents who refused education of a child.

In 1920 Congress re-enacted the 1892 compulsory school laws making the state school laws and regulations apply to the Indian Service. It was a difficult job to enforce the compulsory school laws on the reservation. Public sentiment caused a lot of criticism of the Indian Affairs personnel. If police were sent to bring the children to school by force and to return the run-aways, they created resentment of the Indians, and the public accused the Service of kidnapping the children. If the children did not come to school then the public accused the Service of letting the children grow up in ignorance.

When the children reached the boarding school, they were given a physical examination, hair cut and delousing, if needed, issued uniforms, and other essential clothing. They were also assigned to beds, lockers, and to domitories according to age.

Students were aroused each morning at six o'clock, students had one and a half hours for recreation before dinner, and a half hour afterward. They then had to spend two hours in the study hall, were dismissed at nine o'clock to prepare for bed, taps sounded at 9:15 for lights out---thus ended the Indian students day.

In most schools an attempt was made to provide some sort of recreation and entertainment. They had a band and glee clubs, organized sports, and occassionally a party was given to relieve boredom.

School regulations were enforced by a disciplinarian, who issued demerits to be worked off by additional hours of labor. If it was a case of a persistent run-away, or a student that could not be controlled by ordinary methods of discipline they were confined in the "lock-up" room for a few days.

School authorities were handicapped in their work by orders from Washington. On June 16, 1887 an order went out to all the contract schools for Indian education forbidding instruction in any language except English. The Commissioner stated that "Every nation is jealous of its own language and none should be more so than ours." He was afraid if any other language was taught it would prejudice the Indian against the English language, "This language which is good enough for a white man, or a black man, ought to be good enough for the red man." About 1870 the practice of making formal contracts with mission schools for Indian education was begun and they were referred to as contract schools. In 1897 Congress repealed the policy and declared no more appropriations were to be made to sectarian schools. In 1901 it was discontinued. In 1905 Indians requested tribal funds for the mission schools where students were enrolled. In 1917 there were 1152; 1925 - 2335; 1933 - 2961 students enrolled. This was challenged in the courts, but the Supreme Court of the United States, ruled it was legal.

By 1900 improvements in communications -- railroads, roads of all sorts, bridges, telegraph and telephone lines, and postal services brought the various tribes into closer contact with each other and to the outside world. The Indian was learning that the white man's magic was not killing his children in the classroom.

Critics of the Indian Service have pointed out the major discrepancies to be as follows:

1. Instances of shameful neglect, treaties made and not kept, agreements ignored, corruption, graft and incompetence.

2. Over issuance of rations, and annuity goods gave the Indians the idea the United States Government owed them a living.

3. Agents misintrepretation of the term "civilization" which to them meant building the Indians houses to live in, and clothes like the whites, (Indians stored hay in the houses and continued to live in his native house, and he used the cut-off pants legs for leg wrappings.)

The outbreak of World War 1 affected the Indians. Many entered the military services , or did railroad work, or worked in mines, shops or factories, but the war had little effect on his way of life.

Secretary of the Interior, Herbert Work in June 1926 appointed Dr. Willoughby to study the criticisms of Indian Administration of the Southwest Indians. His technical advisor in 1928 published the survey under the title of "THE PROBLEMS OF INDIAN ADMINISTRATION", better known as the MERIAM REPORT. The Meriam Report contains eighty-three pages on education, and is the most complete analysis of the Federal government's Indian schools, educational policies and methods that had been published up to that date. The survey staff reached the conclusion that the most fundamental need was a change in point of view. In the past the Indian Service operated on the theory that the child should be removed as far as possible from his environment, while the modern viewpoint in social work stresses the importance of upbringing in the natural setting of home and family life. Before the survey there were in the entire United States, 77,577 Indian children of School age, distributed in the following schools:

non-reservation boarding sch[illegible]	8542
reservation boarding schools	10,615
government day schools	4604
mission contract boarding schools	2047
mission day schools	1307
public schools with government aid	34,452

The Meriam survey staff found wide variations of conditions in the government boarding schools in 1927. They were all following the old system of military discipline. They had one half day class work and one half day vocational training. All were operating on funds inadequate to meet their needs. No boarding school in the Southwest had more than twenty-three cents a day per pupil for food and some had only seventeen cents. This small amount for food allowances had to pay the personnel who cooked, dining room matrons and fuel used for cooking. It had to be reinforced with foods from the school gardens, fields, hogs, cattle and chickens raised as part of the vocational training. Some schools lacked fertile soil others lacked sufficient water for irrigation. Often storage facilities were lacking, and kitchen equipment worn and out moded.

The clothing of the pupils was in poor condition, ill-fitting and unsightly in appearance from being patched so often. It was difficult to teach self respect and pride to students so poorly dressed. Each student had a better uniform for attending compulsory religious services.

Housing was generally poor, most of the schools were in abandoned military buildings without proper ventilation and lighting, and they were very difficult to keep clean.

The military system was not conducive to the development of initiative and resourcefulness; The student learned to follow daily routines and do only what he was told to do. He did not think for himself. The labor to maintain the school did not leave enough tima for him to have sufficient time to train in a trade which enabled him to compete with white graduates of the better trade schools.

One great weakness in the plan for Indian education was the failure to provide placement and follow-up services for the graduating students from the non-reservation schools. The students had not been given the chance to develope qualities of initiative and self reliance so necessary to success. For example: a girl who had to spend ten or twelve years in a remote school without any contace with her parents, and had to work for non-Indians during her vacations, lost her Indian way of life. During these years she arouse, went to work and quit by the bell.

She had two choices, return to the reservation or seek employment as a maid. It was not easy to find a job. If she drifted about the critics declared it was useless to educate an Indian because they seemed to go the bad.

If she chose to return to the reservation she and her family would be as strangers. Her clothing was that of a white girl, but it was impossible to continue her white ways. She would be appalled at the conditions of her family---dirty, sleeping on sheep skins, and unable to read, or write.

The reservation superintendants without placement agencies were powerless to help her. The returnee had no other choice but put on the blanket, and marry an uneducated man. The critics then said it was useless to educate the Indians because they immediately "went back to the blanket".

The Survey found that in the poorest schools, the teaching staffs were doing their best with what they had to do with, --- an outmoded system of teaching that had grown out of the boarding school.

In 1929 Charles J. Rhoads became Commissioner of Indian Affairs and with the help of Dr. Carson Ryan, Director of Indian Education, set about to carry out the recommendations of the Meriam Report. Many old buildings were destroyed or repaired. The military system was abolished and discipline was relaxed, pupils dressed in neat clothing, and the platoon system modified. Over crowding was eliminated by establishing day schools and the per capita was increased to $350.00.

The teaching was improved by requiring high qualifications for all new teachers, and changes in teaching methods. Most teachers before came from the east and none of them had any knowledge of Indians before taking up their duties.

Well trained supervisors were appointed to assist the teachers. Advisors and housemothers replaced the matrons and disciplinarians. An effort was made to develop initiative and self reliance by giving the students increased responsibility for their conduct, and successful completion of their daily tasks. An attempt was made to find positions for graduates and to keep in touch with them for several years.

In 1930 the traditional system of Indian education which had lasted for half a century faded away and has not been revived.

In 1933 John Collins was appointed Commissioner of Indian Affairs. One of his beliefs was that too much emphasis was placed on the boarding schools, and that community day schools would be best for educational centers for children and adults. The remaining schools were to have their enrollment reduced to normal capacity and would specialize in occupational training for older children, and supply the needs of children requiring institutional care. More responsibility was given to the reservation superintendents, and more Indians were to be employed in the Service.

On June 18, 1934, Congress passed the Indian Reorganization Act, known as the Wheeler-Howard Act. It is one of the most important pieces of Indian legislation to be enacted. It made it possible for Mr. Collins to put his reforms into effect. The act also sanctioned educational loans to Indian students to attend vocational, or trade, high schools and colleges.

In the field of education, extensive and far reaching changes were made.

1. Overcrowded conditions were removed.
2. Improving the quality and quantity of food.
3. Relaxing the rigid military discipline used in schools.
4. A number of boarding schools were abolished.
5. Enrollment was reduced in other schools.
6. Children were placed in day schools.
7. The number of students in non-reservation boarding schools was reduced.

Total enrollment in all boarding schools in 1932 was 22,000 pupils, but plans were made not to exceed 13,000 in the 1934-1935 school year.

The Johnson-O'Malley Act was passed by Congress in April, 1934, authorizing contracts with states to educate Indian children in public day schools, by aid of government funds. Thirty-seven new day schools had been opened on the Navajo Reservation by 1937, and enrollment increased from 882 to 12,147 pupils.

World War 11 had important effects upon the Indians in the Southwest. Almost 65,000 men, and 10,000 women and children left the reservation and entered the armed forces, or worked in factories. A large number of the Indians from the Southwest were deeply disappointed when they were rejected for military services because they could not read or write, 88% of the 4,000 drafted were classified as illiterate.

In 1950 Mr. Dillion Meyers was appointed Commissioner. He developed a new era in Indian education with emphasis on the preparation of Navajo children for permanent employment off the reservation. Under his regime the largest non-reservation school was established in the abandoned army general hospital (Bushnell), and is now known as the intermountain Schools, at Brigham City, Utah.

In 1953 Mr. Glenn Emmons was appointed Commissioner. He was well acquainted with the Southwest Indians problems especially the Navajo since he was a banker from Gallup, New Mexico. He pushed his Navajo Emergency Education Program through Congress and at the present time many new schools are being built on the Navajo Reservation. The non-reservation boarding schools have taken all the students for which they have capacity, yet there are many students left behind on account of the large school population. The children in the remote areas come to stay in reservation schools while the new trailer schools are located nearer the homes of the children. The children are filling the new schools, in 1954 there were 26,000 school age children and available space for only 12,000. With the Commissioner's new Navajo Emergency Education Program there were facilities for 24,000 children.

For the children who have had little or no schooling a Special Program has been developed which starts the children to school at thirteen years and older in the five year program and those a little younger in eight-year program. They have just enough time in the accelerated program to learn to speak simple English, handle money, and a simple trade. Some from the five year program have entered the ninth grade and have finished high school and gone on to college.

The biggest goal the Navajos are working towards is a fully equipped technical high school to turn out competent graduates who could go directly into different trades. The tribe wants a pool formed of these skilled graduates to get industry to move in.

Unlike Colonel Pratt's philosophy about civilizing the Indians, Mr. Emmon's philosophy was, since the children in the remote areas of the Navajo Reservation would not be going to school, the school would go to them---thus the trailer schools were conceived and delivered.

All these changes in Indian education, and the eagerness of the Indians to learn from the non-Indians books was an inspiration for the name of the Arizona State College workshop in Indian Education book "WE LOOK AT INDIAN EDUCATION".

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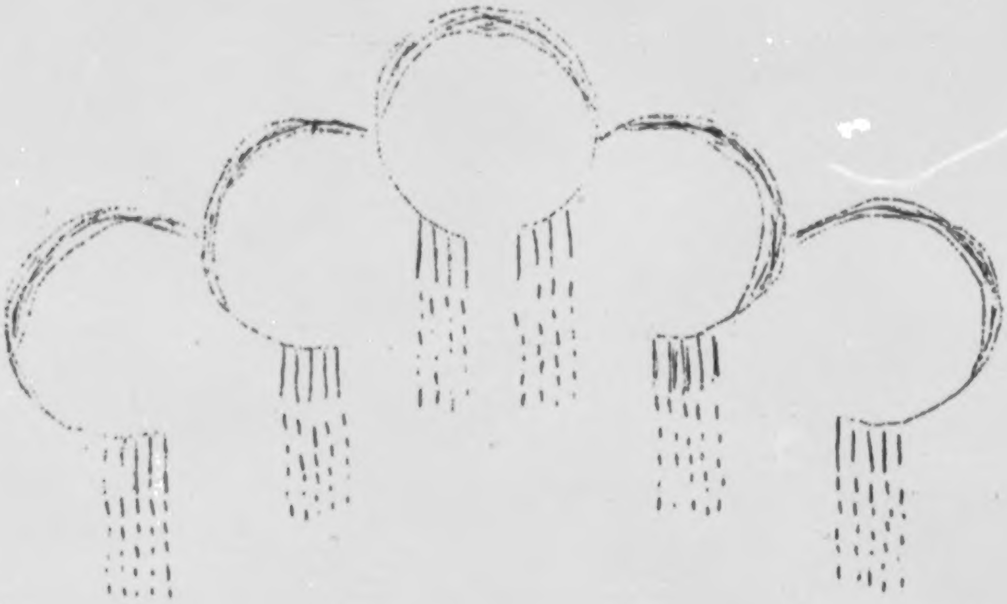


BRIEF HISTORY
of
MOHAVE - COCOPAH - YUMA
TRIBES

Annette Stafford

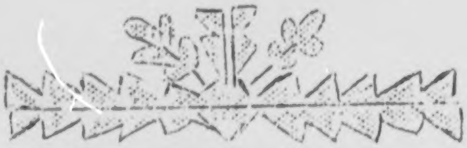
COLORADO RIVER INDIANS

ANNETTE STAFFORD

"The lower Colorado River valley was occupied by a group of Yuman tribes - - - Quechan, - - - meaning "Sons of the River" - - - extending from the gorge to the Gulf, and the lower and parts of the middle Gila River were similarly occupied. Theirs was a river civilization, and all were closely related in speech and general culture. In addition to the well-known Mohave, Yuma, and Cocopah, half a dozen other tribes of Yuman lineage once occupied the banks of the lower Colorado."[1]

"Until the advent of Europeans, the Colorado River people lived in scattered settlements along the banks of the Colorado River making their living by small scale farming, gathering wild vegetable foods, hunting, and fishing. . Because of the wealth of natural resources they were indifferent agriculturists. Women were able to gather wild products, the men hunted and fished. Both men and women tended the small farms. Crops of corn, beans, and squash were grown; and in historic times, watermelons, cantaloupe, and wheat were added to this list.

There was considerable interest in warfare, especially among the Mohave and the Yuma. War fare was a matter more of style and execution than a mode of economic, or territorial conquest"[2]



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[1] Castetter and Bell, Yuman Indian Agriculture, Page 25.

[2] Kelly, Indians of the Southwest, Page 7.

MOHAVE TRIBE

ANNETTE STAFFORD

"On the north, south of the gorge of the Colorado River, dwelt the Mohave, who occupied and utilized the low narrow flood plains of the river in Mohave Valley. Their domain extended from a little above Fort Mohave southward to the point where the river enters the narrow gorge. They have occupied essentially the same territory for at least three centuries with most of their lands and settlements on the eastern side of the river. They regarded only the river bottom as their territory and made claim to little adjacent upland".[1]

At present a large part of the Mohave tribe has been settled by the government on the Colorado River Reservation downstream from Parker, Arizona.

The entire reservation is owned in undivided shares by tribal members and is held in trust for them by the United States Government. There are 258,000 acres of land, with 37,900 acres under cultivation. The reservation is administered by the Colorado River Agency at Parker. The following figures show how the population of the Mohave tribe has decreased through the years: 1770 - 3000; 1910 - 1050; 1955 - 383.

In 1878 the Indian Service authorized the construction of a boarding school on the Colorado River Reservation. After the passage of the Indian Reorganization Act in 1934 greater importance was placed on reservation day schools and public schools located near reservations. By 1935 ten boarding schools throughout the country were either closed or converted to day schools. The accent in Indian education was now on sending the child to a school near his home. The Fort Mohave Boarding School was the first in Arizona to feel the effects. It was closed in 1930.

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[1] Castetter and Bell, Yuman Indian Agriculture, Pages 44-45.

The Indian Service operates no schools on the Fort Mohave Reservation. A few attend Indian Service Boarding schools, the remaining are regularly enrolled pupils in the public schools of Needles, California.

On the Mohave Reservation there is one federal school at Parker Valley and a public school at Poston, the other children attend the public schools at Parker, Arizona.

In 1918 the first Mohave children attended public schools.

At the beginning of Indian education some of the Mohave children were brought to school by force. Mr. Pete Homer, now Tribal Governor of the Mohave Tribe related in his speech to the workshop that at the age of thirteen he was roped, tied, and thrown into a truck and taken to school much against his wishes.

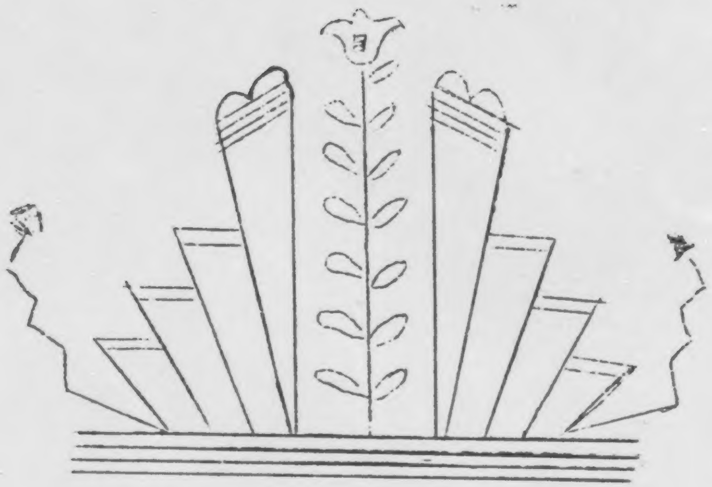
At the present time all Mohaves speak English.

In March 1955 the Tribal Council set aside $2500.00 for scholarships, five hundred dollars to go to each needy student who meet the requirements as set down by the council.

The Mohave tribe has set aside a park for summer camps. They are the first tribe to promote such a program. The purpose of this summer camp is to help eliminate the delinquency problems of the juveniles in the nearby towns.

Mohave Tribe - #3 (Annette Stafford)

During the summer many of the Mohave girls obtain domestic employment in homes in California.



COCOPAH TRIBE

Annette Stafford

"Occupying chiefly the west bank of the lowest courses of the Colorado River, beginning a few miles south of the present international boundary and including portions of the delta, were the Cocopah, who have always had their homeland in Baja, California. The Cocopah were concentrated mainly in an area between the Hardy and the Colorado.

Today the Cocopah represent the scattered remnants of a once more numerous and more powerful tribe which emerged, in the first quarter of the nineteenth century, as the only occupant of the rich delta country at the mouth of the Colorado River in Mexico.

The Cocopah maintained no fixed villages but dwelled in scattered houses loosely grouped into clusters of friends and kinsmen, and to a lesser extent, grouped around favored farming or gathering areas. Permanent house sites located on high ground near the fields were disposed along the main stream or sloughs, but people whose farms were not flood -- free areas maintained summer camps near the fields, and after harvest, moved to winter sites along the mesas and sandhills".[1]

The population in
1776 - - 3000
1942 - - 300 in the United States and in Mexico
1955 - - 58

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[1] Costetter and Bell, Yuman Indian Agriculture, Page 52 and 53.

Cocopah Tribe -#2 (Annette Stafford)

The Cocopah Reservation includes 527.85 acres of which about 100 acres are used for small subsistence plots and for some cotton growing.

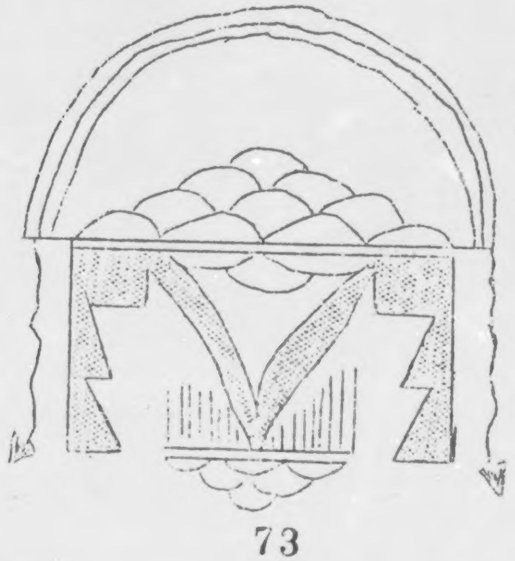
All reservation lands are held by the tribe. Individual plots are assigned for family farms and homesteads. The Agency headquarters are at Parker, Arizona.

No single family makes its entire living from reservation resources, and most families make their entire living from wage work on surrounding farms.

Most of the children attend the Somerton public schools. A very small percent of the students attend the boarding school off the reservation.

The Cocopah tribe does not operate under a constitution for it is only recently that they have set up a tribal organization. The council is composed of three members elected by the people.

The tribal council business committee appoints an individual to act as a law enforcement officer. For this duty he receives no pay. There is no tribal court. In case of need, law enforcement officers are called from Somerton.



YUMA TRIBE

Annette Stafford

"South of Mohave and centering around the confluence of the Colorado and Gila Rivers dwelt the Yuma, occupying chiefly the bottom lands west of the river and extending upstream on the Gila fifteen or twenty miles to a point somewhere between present day Dome and Wellton. The tribe was found by early American expeditions in approximately the same territory at the opening of the eighteenth century. Informants had no knowledge of the Yuma ever having lived elsewhere than at the Colorado-Gila junction.

"The Yuma did not live in villages, but as reported in 1775 their houses were scattered along the bottom lands, forming 'rancherias' of three or four or more. These houses were as huts of rather long poles, covered with earth on the roofs and on the sides, and somewhat excavated in the ground like a rabbit burrow."[1]

"Their reservation consists of 7,153 acres partly in Imperial County, California and partly in Yuma County, Arizona. The Colorado River Agency exercises jurisdiction over the Yuma tribe, which was slightly over 900 Indians in 1947.

"Approximately one-third of the Indians live off the reservation where they eke out a poor living by labor for the whites. Those on the reservation live partly by agriculture, but the Yuma are none too eager to farm, and the lands which they do not cultivate are leased to the whites."[2]

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[1] Castetter-Bell, Yuman Indian Agriculture, Pages 47 - 48 & 52.

The Yuma children attend public school on the California side. The school was a boarding school, one of the first to be turned over to the state after the Johnson-O'Malley Act.

The Indian schools are faced with the need to educate a group of children to a new way of life. Train them so that they may be able to make a living from the natural resources of their home environment, as well as to make a living away from their reservation. This educational program has not resulted in neglecting the usual type of academic instruction which includes reading, writing, arithmetic, geography, history and science. Instead, to these academic subjects has been added emphasis on those skills needed to make the best use of the resources of the environment. These extra skills have included an understanding of desirable health practices, domestic living and practical training in one or more of a variety of vocational fields, each of which is important not only on the reservation but away from the reservation in both rural and urban localities.

The Indians of the Southwest are in a difficult position; not just because they are poor, or because they have lacked certain advantages, but because they are a subordinate group in a society that is now poised to overwhelm them before they can adjust to its demands.

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[2] Dale, Indians of the Southwest, Chapter XII.

Yuma Tribe - #3 (Annette Stafford)

We have not found a way to prepare an Indian emotionally for our version of success. We have not given him confidence. We see that criticism of an Indian's "incapacity" is really a criticism of the white group which gives his capacity no chance to grow.

The information here given is to be found in Education for Cultural Change by Willard W. Beatty.

Illustrations in this brief history were taken from "In My Mother's House" by Ann Nolan Clark illustrated by Velino Herrera.

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Prepared and presented by:

ANNETTE STAFFORD

BRIEF HISTORY OF FORMAL EDUCATION AMONG THE HOPI INDIANS

by

EMORY SEKAQUAPTEWA, JR.

CURRICULUM WORKSHOP

INDIAN EDUCATION

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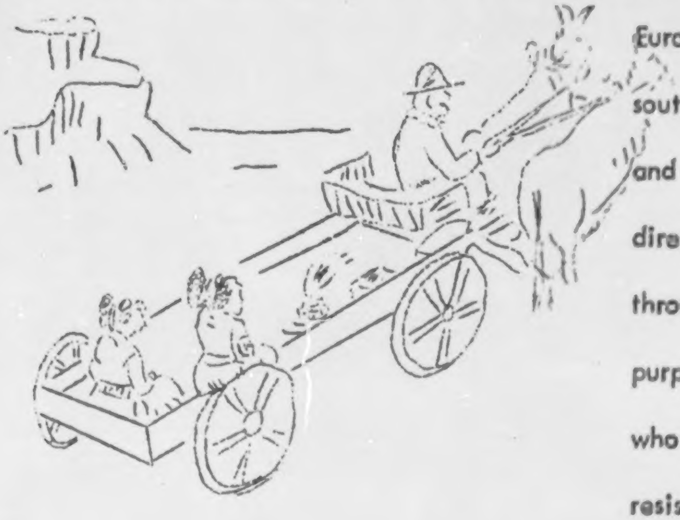
Arizona State College

Tempe, Arizona

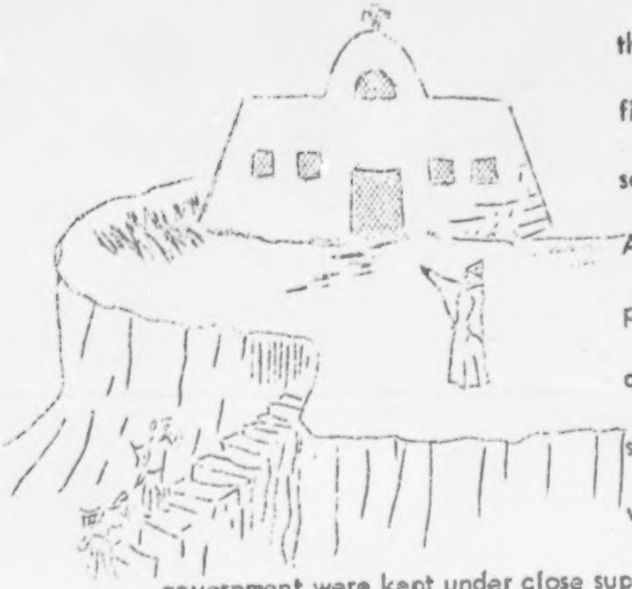
Brief History of Formal Education Among the Hopi Indians

Long before the eastern Indians witnessed the landing of the Pilgrims, the southwestern tribes were already past being fascinated by one form of European civilization. Since 1540, the southwest had been exposed to Spanish rule and influence which, in the main, were direct Christian teachings. The priests through whom the Spaniards imposed their purposes, were harsh and determined men who took every advantage of the passive resistance offered by the Hopi. This tyrannical treatment of the Hopi and other Pueblo Indians in New Mexico finally resulted in the Great Pueblo Rebellion in the year 1680. The Hopis had very little difficulty in doing away with the priests. The Spaniards did not succeed in christianizing the Hopis, but they contributed much to the livelihood of the Hopi people in the way of agriculture, transportation and implements to make work easier.



Formal education did not come for the Hopis until 1872, or ten years before the Federal government officially recognized the Hopi as a tribe. Unlike the Navajos who, because of their warlike nature, required a conditional settlement with the government, the Hopis were peaceful and consequently yielding to the government provisions for settlement. There was no specific agreement regarding education between the Hopis and the government.

When the agents throughout the southwest territories pressed the government for school facilities on Indian lands, Keams Canyon was among the sites chosed for construction of boarding schools. It was completed in 1887 and has since been in continuous use, although the school has been rebuilt two times; and does not occupy the original location any more.



Keams Canyon school still remains vividly in the memories of many Hopis who attended as the first pupils. The mode of travel to and from school was by burros and by government wagons. At first the students were not extended the privilege of going home, unless the parents could be trusted to bring the pupil back to school in the fall. Some pupils whose parents were opposed to the education program of the government were kept under close supervision at the school and did not go home during off-sessions. These pupils were kept as long as three years before they were allowed to go home not more than thirty-five miles away. The school was conducted in a military fashion with disciplinarians doing most of the training.

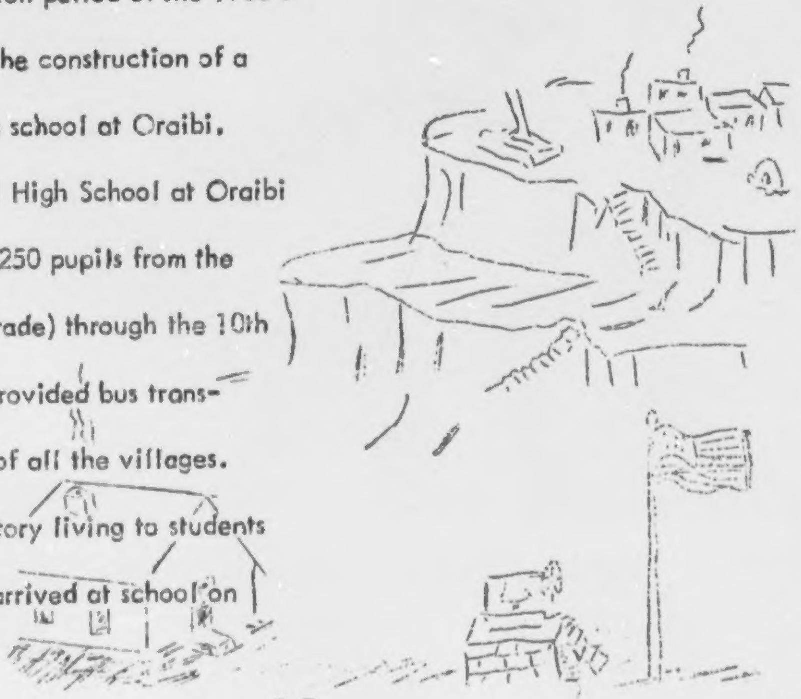
In 1882, the government had defined a boundary to be known as the Hopi Reservation. This new idea of "confinement" had already created great disturbance and confusion among the Hopis and more so at Oraibi on Third Mesa. The boundary did not include all of the sacred shrines of the religious Hopis.

Furthermore, many village leaders had already indicated their acceptance of the "white man's way of life." Though the old Hopi prophesies seemed to be taking on fulfillment, certain high priests could not accept this realization. This predicament resulted in a factional division at Oraibi. Loloma (Lolola ?) and his followers favored the school and the white man's civilization while Yukioma led the opposition. The bitterness between the two factions became so great that Yukioma finally submitted to the demands of withdrawal from Oraibi with the followers. This took place in September of 1906. Thus, the village of Hotevilla was founded and subsequently, Bacabi. Yukioma was so firm and steadfast in his determination to practice the old "Hopi way of Life" without compromise that even to this day some of his descendants still carry on the opposition toward the government and its programs on the reservation; however, much of the issues have now become political, rather than religious, in nature.

Hardly had the Keams school gained solid footing before the government consented (through pressure from other Indian areas) to construct day schools where practicable. Between 1893 and 1897, day schools were established below the mesas at Polacca, Toreva, and Oraibi. This move brought about relief for the Hopi parents who regarded the white man's social customs as "unhealthy" to the rigid custom of the Hopi. While the cooperative attitude toward the white man's education of the Indians prevailed on First and Second Mesas, the factions at Oraibi had made such an issue of the matter that the result was one of indifference toward the school.

Through the day schools, the government concentrated instruction principally on the three R's and the vocational and domestic arts. The policy was to incorporate the Indian as quickly as possible into white society. After three or four years at these day schools, the Hopi students were enrolled in the off-reservation boarding schools in Phoenix and Riverside. Shortly after the turn of the century the government established more friendly relations with the new-found village of Hotevilla and soon established another day school. Until the Collier administration, these day schools followed the old pattern of military control of students.

The new policies in Indian education soon after the depression period of the 1930's had much to do with the construction of a comparatively modern school at Oraibi. By 1938 the new Hopi High School at Oraibi had an enrollment of 250 pupils from the beginners (pre-first grade) through the 10th grades. The school provided bus transportation to students of all the villages. It also provided domitory living to students from First Mesa who arrived at school on



Monday and returned home on Friday. The only significant changes in the modern school were the relaxing of discipline and the emphasis on the preservation of native arts and crafts.

Formal education continued to play a secondary role in the Hopi society until World War II when a complately enthusiastic attitude toward education came home with the GIs. The Hopi GI found education a necessary tool toward advancement and did not hesitate to take advantage of the GI Bill of Rights. Most of the young men realized their lack of background in academic training and chose to use the Bill toward training in skilled vocations.

Today, there are about 23 graduates of institutions above the high school level. Nearly 60 students will enroll in institutions of higher learning in 1957. Taking into consideration the Hopi attitude toward school, the school enrollments and attendance, and greater interest in schools of college lever, it is evident that the Hopi people are just beginning to realize the value of education in modern day living- - -that some of the old philosophy of life, once an integral part of the Hopi, must give way to the unavoidable.

It may be well to mention that the mission schools which have played an important part among Indians of other reservations did not take this role among the Hopis. Although Ganado and St. Michaels Missions kept their doors open to both the Navajo and Hopi, few Hopis took advantage of them. Only recently (about four years ago) the Mennonite Mission at Oraibi erected a grade school which now enrolls about 75 pupils from the Third Mesa villages.

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Prepared and presented:
by
EMORY SEKAQUAPTEWA, Jr.

INDIAN EDUCATION
APACHE
YESTERDAY - - - TOMORROW

by

HARRIE E. WOLVERTON
August, 1957

INDIAN EDUCATION

APACHE

YESTERDAY - - TOMORROW

The purpose of the Bureau of Indian Affairs has been, and continues to be, that of guiding some three to four hundred thousand Indians into a satisfactory adjustment to our way of life. Throughout its history the Bureau has tried many different plans to achieve its purpose. The formal education of Indian boys and girls has become a large part of this plan. It began in 1819, when Congress, on the advise of the President, made a permanent annual appropriation for the education of Indian children.[1]

> "The President and his Secretary of War, John C. Calhoun, appear not to have had a plan for education. A circular letter was sent to missionary societies requesting their advice as to the best method of expending the fund, and soon the annual appropriation of $10,000 was apportioned among missionary organizations.[2]
>
> Approximately fifty years later. . . . . .
>
> . . . . . the Office of Indian Affairs made formal contracts with the subsidized mission schools, and since then they have been generally known as contract schools."[3]

Since that time the bureau has operated reservation day schools and Indian boarding schools off the reservation in addition to the contract schools which have in recent years included public schools in those states that have accepted the government's contract plan. In many of the boarding schools and some of the contract schools, high school and special training facilities are also provided. Indian children have also attended non-subsidized mission schools and have in increasing numbers attended various public schools throughout the land for many years. The recent efforts by the Bureau also include Adult Education.

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[1] Blauch, Loyd E., Education Service for Indians, (Staff Study Number 18) U. S. Government Printing Office, Washington, 1939, p. 32.

[2] Ibid., p. 33

[3] Ibid., p. 33.

In Arizona the estimated Indian population is 76,000, one-fifth of all the Indians in the United States, and they occupy more than 25% of Arizona's land.[4]

The Apache on the San Carlos and Ft. Apache Reservations occupy 3,308,316 acres of land and comprise a population of approximately 8,282.[5] Needless to say the area is rural and the population widely scattered, nevertheless, continued educational facilities have been provided since 1886.

The first reservation boarding school for Apaches was founded in 1880.

> ... The school's lack of success is attested by the fact that the agent closed it in 1882, simultaneously advising the Indian Commissioner that the Apaches were too wild to be confined in classrooms. No further provisions for Apache education were forthcoming until the reopening of the boarding school in 1887.[6]

On entering the primary grades the children on these reservations speak little or no English and problems in health, sanitation and inadequate family income, as well as culture which earlier efforts failed to suppress, still persist.

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[4] Officer, James E., Indians in School, A Study of the Development of Educational Facilities for Arizona Indians, American Indians Series, Number One, Bureau of Ethnic Research, University of Arizona, 1956, p. 1.

[5] Ibid., p. x.

[6] Ibid., p. 11.

These factors present a stumbling block which has led to the misconception on the part of many people that the Apache, on the whole, is mentally retarded, and that his learning capacity is achieved in the early years of his education. The results of standardized tests have done much to enlighten the mis-informed. In 1928, 92% of the children in Indian schools were from one to eight years behind children of the same age in public schools. By 1946, the below-age-level had dropped to 59% , (53% behind one to three years, and 6% behind four to eight years). Thirty-six per cent were at normal grade level in 1946, compared to only 6% in 1928?[7] Standardized tests also indicate that Indian children in lower grades today are achieving higher standards than children in the same grades four or five years ago.[8]

The number of Apache children attending schools has increased steadily and their progress appears to parallel that of other Indians. Most tribal councils, including that of the Apache, have adopted compulsory attendance laws and the officials cooperate in enforcing these regulations. Thus, with attendance and academic achievement on the increase, it would seem we need only to continue our efforts. This is not altogether true, for of our Apache high school and college graduates, not all have become adjusted, nor are there enough of them going on to college.

It is believed that if the Apache children were to attend public school, the association with the white children would help them to become more readily and completely acculturated. Many of our public school teachers, however, are not prepared to teach non-English speaking children whose background is so different

It is necessary to acquire some knowledge of his problems.

[7] & [8] Peterson, Shailer, PhD., How Well Are Indian Children Educated? Pages 12 & 14

To prepare for tomorrow we must reflect on yesterday today.

The basic problem involved in bringing formal education to the Apache, through similar in many respects to that of other Indians, was made more acute by its abrupt appearance. In 1840 there were relatively few whites in the area, but within less than fifty years this proud, free-roving race was forcibly subjected to the confinement of four walls in the white man's school.

True, the Apache first met with civilized culture in 1540, when Coronado came this way.[9] But what of cultural value could he gain from this early contact? Only that there must be another people living somewhere that were quite different. "They rode very large dogs,[10] carried thundersticks, and had long knives that were not made of stone." That they were warriors was certainly obvious, and was confirmed more than a hundred years later when he had to fight these dog-riding, thunderstick-carrying people to continue his preferred way of life - pillage and plunder.

The very earliest recorded contact with Americans seems to have been when he met Zebulon M. Pike in 1807.[11] Here again was a band of warriors, somewhat different in appearance but nevertheless warriors. Not long after this the whites appeared in increasing numbers. First the trappers and the traders, most of whom appear to have been as ruthless, savage and uncivilized as the Apache themselves.[12]

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[9] Lockwood, Frank E., Apache Indians, MacMillan Co., 1938. p. 4.

[10] Appleton, LeRoy H., Indian Art of the Americas, Chas. Scribners Sons, New York, 1950, p. 19.

[11] Lockwood, Frank E., op. cit. p. 67.

[12] Ibid. pp. 70-73, pp. 101-102.

Then followed the settlers (farmers, ranchers, and tradesmen). Many of these, although they were in the minority, were murderers for profit and worse, for not infrequently, through their lies, schemes, and treacherous tricks were they able to get others to do their ' protective ', 'justifiable' and 'legal' murdering for them.[13] The Apache could certainly not be blamed for believing that the white man spoke with two tongues, (even today we are guilty of generalizations which lack as much justification). The few whites who felt any compassion for the Indian and his plight rarely had any substantial contact with him, and even those who did had little or no influence with their own people.

By the latter part of the 1860's, most of the Apache tribes had been rounded up and herded onto reservations, quelled but not completely conquered. However, after the surrender of Geronimo and his Chiricahuas in 1886, the spirit of rebellion was broken and, in general, the trouble that did occur was caused by a very few individuals. - - The Apache was a defeated people.

A proud race began to realize the humility of almost complete dependence upon their frequently inhumane, profiteering captors for their very subsistence. But this was only a small part of his plight, for in order to 'civilize' him, his way of life was almost completely wiped out. Confinement meant nearly a total loss of his lands, tribal organizations were broken up, religious practices were restricted, and children, the love and pride of the Apache, were taken away.

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[13] Lockwood, Frank E., op. cit. pp. 176-7, Also well-documented works such as, Hayes, Jess G., Apache Vengeance, University of New Mexico Press, Albuquerque, 1954, leave little doubt as to the veracity of such a statement.

As one source puts it:

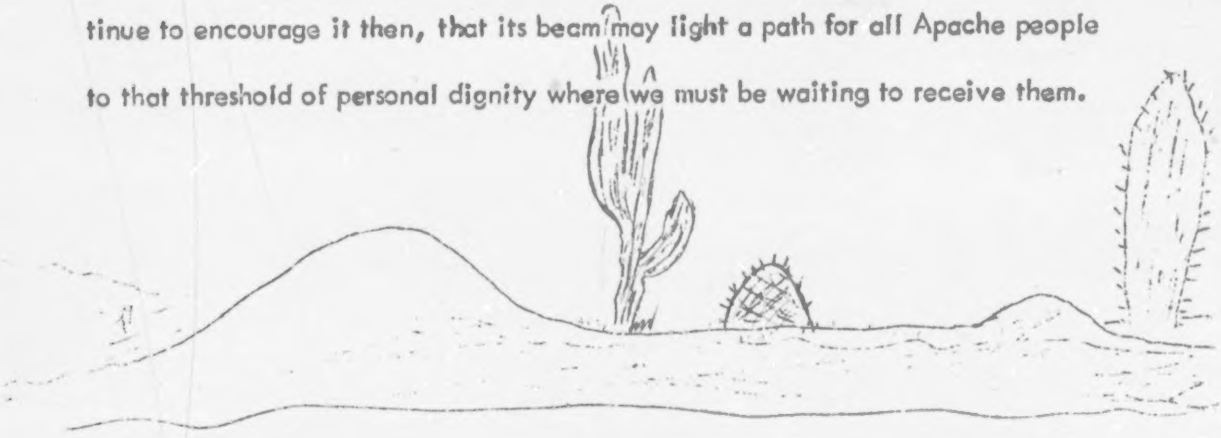
> ... at the age of six Indian children were separated from their parents, and kept away until they were eighteen, in order to break the family ties. All tribal and community organizations, including the religious institutions, were stamped out or driven underground..." [14]

Thus it was that a race of people found themselves with no purpose in life.

Would it really be too much, then, to say that the heart of the Apache, compressed by the depths of despair, began to fill with the black bile of bitter resentment? Recorded history appears to provide no such indication.

Let us take courage, however, for once the individual can establish, indisputable, in his own mind, that he has a right to be proud of his ancestry; that there is a need for everyone irrespective of race, creed, or color, he has arrived at the threshold of personal dignity, - - the basic foundation for an intelligent, purposeful accumulation of the tools collectively referred to as an education for today's problems and the eager anticipation of tomorrow's achievements.

Among the Apache the light of hope grows steadily brighter. Let us continue to encourage it then, that its beam may light a path for all Apache people to that threshold of personal dignity where we must be waiting to receive them.



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[14] McLoughlin, E. V., L. H. D., Editor, "Indians of the United States", *The Book of Knowledge*, 1950 Edition, XIX, p. 7237.

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PAPAGO

Indian Adult Education

August, 1957

ALVIN J. DULEY
Adult Education Teacher

PAPAGO INDIAN ADULT EDUCATION (Duley)

The pilot program of Indian Adult Education is concerned with those students lacking the ability to use the English language. The program must be acceptable to the learners. They must feel that their learning endeavors will help them resolve problems and aid them in becoming increasingly adoptable to changing needs.

Some Purposes

1. Help the Papagos learn how to carry the newer civic responsibilities required in today's industrial world.

2. Elevate the literacy of the Indian groups with little or no formal education.

3. Help Papagos acquire the necessary attitudes toward procuring skills needed for current living.

4. Raise the health and sanitation practices.

5. Management of money and saving.

6. Unify home-school-community experiences between parents and their children.

Insight and learnings gained through observation, consideration given to needs expressed by the Indians, teaching, evaluations, written reports, and workshops help act as controls for developmental plans and progress. On the local and higher levels this is the joint cooperative effort of all concerned. This process may take time but the gradual erasure of a sharp line of cultural demarcation is easier to accept than hurried practices.

Teachers and administrators participating in the June, 1957 workshop held at the Stewart Indian School in Nevada considered the development of a body of instructional content. This was one of the purposes of the workshop. An outline indicating considered instructional content is hereby presented.

HOME AND FAMILY LIFE

I. Physical Structure

- A. Enlargement of home
    1. To fit needs
    2. Respect for privacy

II. Wholesome Family Relations

- A. Physical needs
    1. Immediate family
    2. Awareness of family ties
    3. Individual work participation
- B. Social needs
    1. Individual responsibilities
    2. Observation of rules
    3. Respect rights of others and each other
    4. Appreciation and tolerance
- C. Economic needs
    1. Family membership contribution
    2. Thrift, budget, buying, selling, saving
- D. Educational needs
    1. Adults
    2. Children
- E. Recreational needs
- F. Family relationships to local community
- G. Family as a Tribal Unit

Papago Indian Adult Education - #3 (Duley)

III. Participating Citizenship

1. Community Living

   Tribal government, parlimentary procedure, voting in elections, use of ballot, observation and respect of law, necessity for keeping important papers (deeds, titles, insurance, permits, receipts, birth certificates, baptismal records, social security, credit cards, driver's license, military discharge), knowledge of school law, traffic regulations.

2. Civic Responsibility

   Financial obligation- teach value of money, borrowing and paying back, installment buying, care of public property, support of civic organizations, care of rented property.

3. Community Services

   Doctor's, nurses, hospital, Y. M. C. A., Y. W. C. A., Red Cross, Traveler's aids, employment agencies, police, church or pastor, post office, extension services, license bureaus, marriage, school functions, welfare, vote registration.

IV. Health and Safety

1. Sanitation

   A. Personal cleanliness

   B. Sewage disposal

   C. Food

      Preparation, storage, serving, food handlers, sources, sources of food, containers, preservation.

   D. Water

      Sources, storage, purification, containers, disposal, handling, analysis.

E. Home

Comb, toothbrush, wash basin, arrangement of items such as food, clothes, care of cooking and eating utensils, care of bedding, dishtowels, floors, ventilation, sleeping arrangements, isolation of sick, control of insects, pest control.

F. Sanity Practices

Spitting, sneezing, coughing, swapping chewing gum, drinking, hand washing, common towels, drinking cup, nose blowing, putting foreign objects in ears, eyes.

G. Care of animals

2. Child Care

A. Prenatal

B. Post natal

Feeding, clothing, sleeping, handling exercise, formula, immunizations, playing, material, simple education simple medications, first aid, safety from poisons, and dangerous items.

3. Nutrition

V. Social Adjustment

A. Community Attitudes

Being a good neighbor, religious tolerance, respect for law, community pride, acceptance of new-comers.

B. Community Social Obligations

Greetings, introductions, invitations, conversations, standards of acceptance, clubs, Indian Centers, temperance, how to dress, housekeeping, disturbance of peace.

VI MAKING A LIVING

Off Reservation

Speak English, learn to take and give directions, read and write, simple arithmetic, counting money, handling money, savings, deposits, withdrawals, budgeting, when, where and how to buy (sales), learning non-Indian customs, how and where to locate jobs, work habits and attitudes, buying a home, unions, hours, wages, transportation, living quarters and care, recreation, worship, modern home appliances, unemployment insurance, income tax, workman's compensation, health and accident insurance, auto liability, kinds of checks, services of welfare and employment agencies, licences, legal papers, banking, telephones.

On Reservation:

Use of resources, livestock improvements (breeding, grazing, feeding) land conservation, crop rotation, when and where to sell, water use and conservation, selection of proper home sites, etc., pawning, establishing credit, knowledge of reservation law-regulation, recreation, government agencies.

This material, which I have just presented, was prepared about fifteen months after the commencement of the pilot program on the Papago Reservation. It is a part of the combined effort of Group A (Papago, Navajo and Apache). Dr. Orpha McPherson, Indian Service Educational Specialist acted as Group A leader. Consideration was given to distinctive Indian cultural factors in association with the demands of modern living. It is concerned with speeding the acculturation processes. Well planned and skillfully performed teaching helps impart added meaning to the necessity of increasing the concepts of time, saving, future and work. Opening horizon to the complexity of modern living should help direct a better understanding of the non-Indian world.

The teaching of an English vocabulary closely allied to Papago daily living requires constant attention. For illiterates especially, the beginning vocabulary must be merged with the adult interest level, as we are dealing with people having mature concepts. This factor makes the problem of teaching reading to first grade children, who lack mature concepts, quite different from the teaching of reading to adults. A glance at the instructional content shown above should clarify that statement, meaning that such a body of content would not be taught very young children.

THE PAPAGO RESERVATION

The Papago people live in about 73 villages scattered throughout the reservation. Their slim resources cannot support the present population of around 8,000. Even to exploit the reservation resources to fuller advantage would not be of much worth if the members do not possess the tools of education to utilize such improvements. From one-third to one-half must make their living elsewhere it is estimated. They must be better equipped to perform work off the reservation including competitive jobs.

Their cultural conflicts are tri-fold: the traditional way of life, the two century influences of Spanish and Mexican occupancy, and today's pre-dominant Anglo influences.

Papago education only began in 1915. According to the 1949 report covering the Papago Development Program less than 40% speak English and less than 20% are literate.

Papago Indian Adult Education - #7 (Duley)

The population is not only widely scattered but mobile. Many must seek seasonal off-reservation employment and many live in the crowded cotton camps. Even if the vast off-reservation cotton acreage would be increased such work may be lessened in the future due to increased mechanization. This is another example showing that adjustments need to be made to other forms of livelihood.

Of the estimated 1,200 family groups about 800 families, more or less, combine an inadequate livelihood from subsistence farming and seasonal off-reservation employment. Their annual income is about one-third that of the average Arizona farm family. Among this group are found families suffering from the effects of poverty, illiteracy, untrained skills, improper diet, and malnutrition.

With the help of a long range educational program many Papagos can more adequately adapt themselves to the non-Indian economy.

About 150 families are already permanently established in off-reservation work. Probably at least 300 families or more will need assistance with relocation. Part VI of the instructional contents (On Reservation, Off Reservation) lists helps that could be given those interested in seeking jobs off the reservation, as well as a list for those remaining.

This brief summary points to the need and value of the Adult Education program. It indicates somewhat the content of the program. Speaking, reading, and writing English are then considered basic tools to better living.

Papago Indian Adult Education - # 8 (Dufey)

Members of the class of Indian Education 350, held at Tempe, discussed the following questions which were asked.

1. Of what does the educational material consist?
2. How do you start reading or writing names?
3. What is Adult Education?
   Who is eligible?
   Are the classes held during the day or evening?
4. What qualifications are necessary to become an adult educator?
5. How do the people accept the education?
6. If the pilot program of adult education shows any sign of success, does the government plan to establish such programs on other areas in need of it?
7. Are Indian women as interested in education as the men?
8. What tribe is most interested in adult education, and for what purposes do they desire this education?
9. In order to help their children in school would it be possible to change a tribal custom through adult education?
10. What particular things do the adults want to learn other than English?
11. How do you begin to teach English?
12. Would it be better if women were used as instructors? Would the women students respond better to a lady teacher? Is it true the Adult Education Program uses only male instructors?

Papago Indian Adult Education - #9 (Duley)

Some subjects taught during the month of April, 1957 in five villages on the northern area of present adult education are listed.

Anegam Illiterate

- games
- numbers with bingo
- calendar study
- writing names

Reading
- village names
- colors, directions
- numbers 1-10

Anegam-Adult
- vocational study
- spring seasonal unti
- time

- Papago history
- driver's license
- arithmetic story problems

Akchin-Illiterate

- writing letters of alphabet and addresses
- other activities same as for Anegam

Akchin - Advanc[illegible]

- vocational building
- time
- arithmetic
- adding
- U. S. News

- Papago stick dice game
  (diagram of these stick are shown
  on page 11)
- Indians of the Southwest
- Oral stories of the local -
  "way of life"

Chuichu

- P. T. A. Organizations
- work of committees
- program planning
- animal industry

- use of voice recorder
- New Trail (Apache Unit)
- tribal organization
- some irrigation problems

Kohatk - Illiterate

- name & address writing
- alphabet
  (pronounce & write)
- games
- vocabulary building

- calendar study
- months of year, days or week
- Reading
  - What We Eat
  - Our School

Papago Indian Adult Education -# 10 (Duley)

Kohatk Advance

- our garden
- animal inheritance (fundamental)
- spelling in connection with letter writing
- punctuation and capitalization

Santa Rosa Illiterate

- Reading
  - My School
  - Name and Address (review)
  - our community (charts)
  - our garden

Santa Rosa Advanced

- microscope work
- desert plant unit
- punctuation and capitalization
- alphabetical order of names
- spring art
- Easter story
- use of dictionary
- selling cattle arithmetic concepts
- committee work
- time
- games

All students in Chuichu did not participate in all of the activities listed. Some were only concerned about one or two activities.

Two classes in the other four villages were conducted at the same time, the illiterates in one group and the literates in another group. The teacher had the help of an instructional aide (Interpreter).

CLASS SCHEDULE

Monday
11:00 A. M., Anegam
2:00 P. M., Santa Rosa

Tuesday
11:00 A. M., Akchin
2:00 P. M., Kohatk

Wednesday
11:00 A. M., Anegam
1:30 P. M., Chuichu

Thursday
11:00 A. M., Akchin
1:00 P. M., Santa Rosa

Friday
Office day
Meeting with
Supervisor

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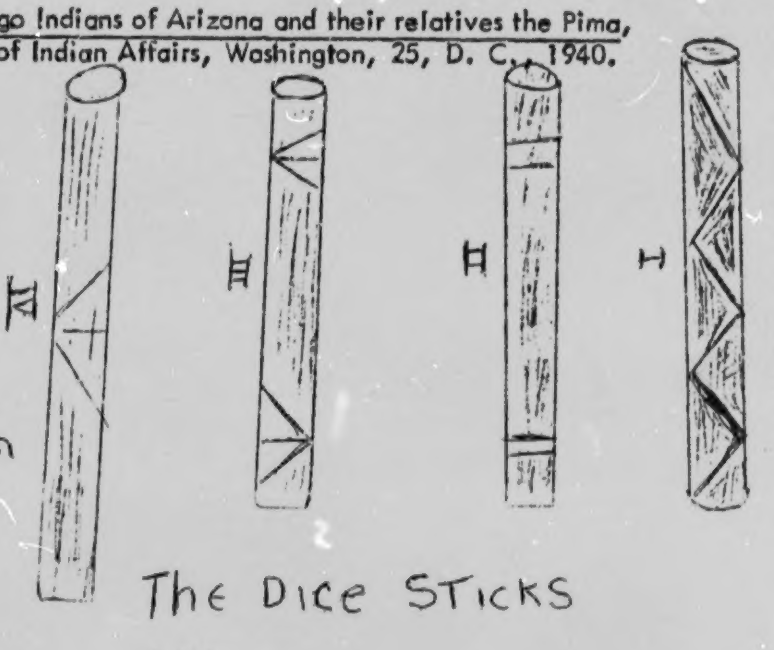
PAPAGO STICK GAME

Old man
Young man
old woman
Young woman



The Dice Sticks

Cultural

CULTURAL BACKGROUND

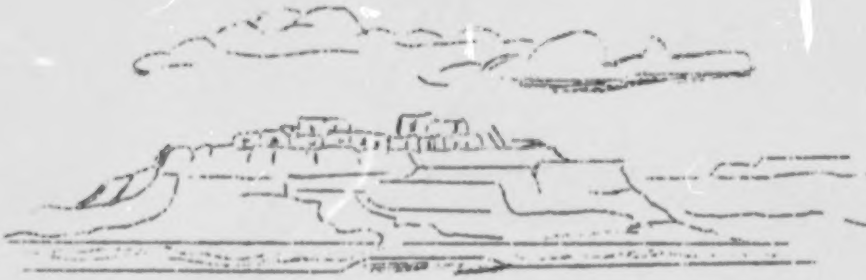
of Arizona Indians

WE, as teachers, believe that a better understanding of the cultural background of the Indian students will help us to solve many classroom problems. We need to know the Indian children both as individual personalities and as members of a tribal society often accustomed to a way of life far different from our own.

The members of this committee have made studies of the traditions and cultures of the various Indian tribes of Arizona. Reports on these studies will be found on the following pages.

Committee Members

Bell, Mary Alice	East Junior High	Mesa, Arizona
Easterly, Edna, Chairman	Phoenix Elementary - Grant,	Phoenix, Arizona
Elson, Cynthia M.	Mesa Senior High	Mesa, Arizona
Farrell, Eloise	David Crockett Baltz District	Phoenix, Arizona
Fields, Leola B.	Percy L. Julian Roosevelt District	Phoenix, Arizona
Higgins, Warren M.	West Junior High	Mesa, Arizona
Tennyson, Rose	Kachina	Scottsdale, Arizona



CULTURAL BACKGROUND OF THE HOPI INDIAN

by

Edna Easterly

On the high, arid Colorado Plateau in northeastern Arizona lies the land of the Hopi People. Their urban population is concentrated in eleven villages built on or at the base of three rocky promontories extending from the southern termination of Black Mesa, and looking hundreds of feet down upon a wide expanse of dry washes and sandy plains.

Of all the Pueblo Peoples living in Southwestern United States; it is the Hopis who have most nearly maintained their culture and way of life as it existed before the coming of the white man. It has been said that ancient Hopi traditions are as much alive today as they were in the centuries before white civilization had reached the rugged homelands of these people. Their difficulty of access and strong resistance to change have been the important factors in the preservation of their culture.

A perpetual water supply from the springs nearby is the reason why the Hopi apartmenthouse-villages have continued to exist and maintain a self-supporting economy down through the centuries. The springs are sacred to the Hopis and they have objected to sanitation experts who planned to clean and pipe the shrine where the priests plant their prayersticks.

Cultural Background of the Hopi Indian - Easterly

The name Hopi meaning peaceful, good, that which leads to happiness and life, has been appropriately given to these gentle, peace-loving people. History records only one instance of violence and warfare and that was used in defense of their homes and religion during the early Spanish encroachment.

The Hopi family is a closely knit unit. Outside of the immediate family there may be a host of relatives living in the same village, and in very close proximity. A Hopi household comprises all the blood relatives near and remote and links with other households that trace back to a common origin. This most extended group constitutes a clan. Related clans in different villages carry the same clan name and the blood relationship is the reason for the ancient Hopi rule that man may not marry a woman who belongs to the same clan as himself.

Because of matrilineal descent the children belong to the same clan as the mother. Intricate customs prevail as to kinship terms. Sisters of the mother may be called mothers, while the brothers of the fathers may be called fathers. And all the children of these mothers and fathers may be called brothers and sisters. Grandmothers and grandfathers may be numerous in a similar way. The success and welfare of the individual is closely bound up with that of the family to which he belongs. The social structure is balanced by the kinship system centering in the woman and the ceremonial system centering in the man.

The religion and ceremonial life of the Hopis is too broad and complex to attempt a lengthy discussion here but a quotatiom from The Hopi Child, by Wayne Dennis, is appropriate at this point:

> "The Hopi are as assiduous in seeking the good will of the gods as they are in caring for their crops. This is to be expected since both activities function to the same end. Without the good will of the supernaturals, favorable weather does not come, and without that life is impossible. It is therefore absolutely essential that the cosmic forces be controlled, and this done by a long series of observances. There is not a month without a ceremony and each ceremony engages the attention of the entire community for at least one day. A long period of application is required from those persons who participate in it.
>
> "Each ceremony has two aspects. There is the private or esoteric part which is performed by the ceremonial leaders and their helpers. (This takes place within their kivas, or ceremonial chambers.) The public part of each ceremony takes place on the last of the nine ceremonial days. It is seen by the entire populance of the village and often by visitors from neighboring villages and by white visitors as well.
>
> "Kachina dances are held in spring and summer. The dancers wear masks which represent the gods or "kachinas". The supernatural who is being portrayed is recognized by the markings and the decoration of his head, which is depicted by means of a skillfully made mask worn by the dancer. The uninitiated children are told, and they believe that the masked dancers are the real gods who in spring and summer leave their winter home, the San Francisco Peaks, which are near Flagstaff, Arizona, and come to dance before the Hopi. The adults hold that long ago such was really the case, but that now the Hopi impersonate the dances which the gods formerly performed on their visits to the mesas."

According to tradition, when a Hopi girl marries she does not leave her mother's household to go to her husband's village to live, nor does she set up an independent one of her own. She remains under the maternal roof or close to it, her husband leaving his mother's home and kin to join her. Although they live in the household of their wives, the married men look upon the homes of their mothers and sisters as their real homes. There they return often to participate in their own clan ceremonies. If they lose their wives through death or divorce they take up residence again in the maternal home. Since the home customarily belonged to the wife, the only formality needed to obtain a divorce was to ask the husband to leave.

Stability of marriage among the Hopis is not very different from that in the white man's society. Some marriages last through life while others can not endure. The first marriage of a Hopi of either sex is expected to be with a person who has never married before, since the wedding garmets of the bride and the wedding plaque of the groom, necessary according to Hopi ideology for the safe passage to the underworld after death, may be acquired only in connection with the elaborate rites of a first marriage. According to Laura Thompson in The Hopi Way, it is believed that those who violate this taboo will be punished by carrying a heavily loaded basket on the way to the house of the dead.

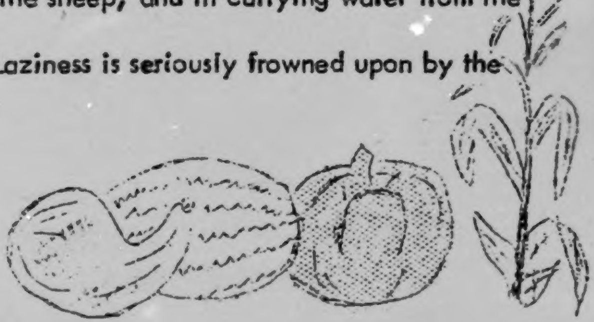
Husband and wife duties in a Hopi family are to their home, to each other, and to their children. There is a specific division of labor which does not change. Jointly they maintain their establishment. The Hopi man takes care of his farms, tends his flocks, and pursues his arts and crafts. He makes moccasins and other articles of leather. He weaves textiles and does the embroidery. He makes the wellknown kachina dolls which are symbols of fertility and to be placed on the wall rather than played with. He is often a silversmith. He also cuts the stone and builds his home or additions to that of his wifes.

The Hopi woman performs many household duties. She is expected to bear children whose training she considers an obligation not to be taken lightly. She is happy to have boys, but she especially desires to have a girl since this is the means through which her family line is carried on. At an early age the daughter's training begins for she will some day be in the roll of clan mother. Pottery and basket making are the exclusive crafts of the women. Much of their time is taken up with the grinding of corn and caring for the gardens.

Hopi children rarely if ever feel that they are not wanted. From the moment of birth a Hopi child is considered an important individual. At an early age they show a highly developed pattern of discipline. They are happy, well-mannered and quiet. The idea that a child should be seen and not heard prevails among the Hopis as it did in the white culture of bygone days.

Serious conduct problems were often taken care of in the past, less frequently now, by the kachinas whom young children, before their initiation, believed to be supernatural. A member of the family, usually an uncle chosen to help with child discipline, disguised himself in a frightening way, and disappeared only after obtaining many promises of good behavior from the offending one. Thus the child was frightened into good behavior without destroying his sense of personal security with the parents.

Boys are supposed to observe certain strength building practices as bathing in the spring before dawn and long distance running. The father or grandfather takes a boy to the fields at an early age where he learns to help care for the crops. He is also given responsibility in herding the sheep, and in carrying water from the springs to the home on top of the mesa. Laziness is seriously frowned upon by the Hopis.



Cultural Background of the Hopi Indian - Easterly

Since the Hopis have no written language their words and sentences can be set down for us only in English characters, chosen to convey the sound phonetically. The old Hopis are said to believe that it is better for their religious beliefs not to have a written language. Many arguments over conflicting interpretations are avoided this way. Rules and beliefs are spoken not written, and older men give the instructions to younger ones who must hear them many times so they can be repeated correctly to their own sons and grandsons.

A competitive attitude is severely condemned among the Hopis. The child as well as everybody else is expected to do what is right. He is not urged to be better than all others, or to outdo his companions, although he may be encouraged to do as well as they. The idea of prizes, competitive awards and medals finds little if any approval. They feel that it might create envy toward the winner which will in turn harm them both.

The "Hopi Way" is a sort of traditional common law which is both a kind of unwritten constitution for the group and a code of ethics for the individual. Hopi philosophy expresses faith in a harmonious universe in which nature, the gods, plants, animals and men are interdependent and work for the common good of all. The individual's success in life and also the welfare of the tribe depend on wholeheartedly cultivating the Hopi Way. Responsibilities increase with age and reach their peak in ceremonial participation, especially in the role of Chief Priests.

Premature death and sickness are considered to be the fault of the individual who is believed to have deviated from the Hopi way. Mortuary rites are simple and quickly accomplished. The body is placed in a flexed position in a crevice in the side of the cliff. A cloud shroud is made to cover the face and a stick is placed upright in the grave to serve as an exit for the soul which is believed to stay in the grave three days and on the fourth to begin its journey to the land of the dead. Thus ends the Hopi's journey of life with rebirth in the underworld which is also the legendary place of his genesis.

Concerning a changing Hopi culture, Laura Thompson writes the following in Culture in Crisis, 1950:

> "The Hopi does not resist change at the periphery of his culture--changes such as improved farming methods and new grazing techniques ----- if he is convinced by actual experience that they may be useful. But he is extremely tenacious of his intangible values and his way of life.
>
> "Wherever they live and whatever their age, sex, and degree of sophistication in white ways, however, they have one characteristic in common. They respect their Indianhood and at the same time retain an open-minded attitude toward other values. They are not closed to the white world. They may not understand the white ways and the white people, but while they respect themselves as Hopi they are capable of respecting those who are not Hopi. They hope, in the words of an old Hopi chief that "the good that is Hopi and good that is white may eventually be entwined like the strands of a lariat."

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THE MOJAVE

by
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The Mojave Indian is a member of the Yuman Group, and in Arizona they are located along the Colorado River. The Tribal Agency is at Parker, Arizona. Our Indian Education Workshop was visited by Mr. Pete Homer, Tribal Governor of the Mojaves, and Mrs. Agnes Savilla, a member of the Tribal Educational Council. The information in this article was taken from their report to the class.

The Mojave Indian Reservation consists of 258,000 acres, 110,000 of which are under cultivation. Approximately 1800 Indians live on this land, 400 of them being Chemehuevi. Some Hopi, Navajo and Supai live there also, but are regarded as colonists. It was a Mojave custom not to turn anyone away who wished to come, and a strange Indian might be housed and fed for a long time before he was asked who he was or why he had come. Now, no new colonists are accepted, as the Mojaves do not wish to lose their identity which would happen eventually if other tribes were admitted freely. Kindness to the colonists is shown by allowing them to have jobs which could be filled by Mojaves.

The tribe is governed by a Tribal Council consisting of nine members elected by the people. The five receiving the most votes serve for five years, the other four serve two years. One of these nine is elected chairman, another vice-chairman. There is also a secretary-treasurer who may or may not be an elected member of the Council. At the present time in the Mojave tribe, the business manager is a Pima. The Council members are paid for attendance at meetings, and the officers are paid a salary. Minimum age for serving on the Council is twenty-one years.

Farming is the main industry, and cotton is the chief crop. Because of this, water is very important to the tribe, and since 1867 they have been using the water around Parker. Thus they feel they have priority rights. Gypsum, gold and copper are found on the Reservation, but not in sufficient amounts to make the mining industry very profitable. Some crude pottery is produced by the Mojaves, and some bead work. The Chemeheuvi weave beautiful baskets, and these crafts add some to the tribe's economy.

The greatest economic benefit, however, is received from tribal leases of land, sales tax on articles sold at the agency, home site rentals on the Colorado river front, and hunting and fishing licenses. At the present three large industrial companies are interested in leasing 65,000 acres of their uncultivated land. Should the government permit the tribe to negotiate this transaction, the revenue in the tribal fund would be greatly increased and would be stabilized. "Then we could soon become first class citizens instead of second class ones," remarked Mr. Homer.

Education, according to Mr. Homer, is a never-ending process. Educated native leadership is the crying need of all Indian people today, and it is their only salvation if they are to take their rightful place beside the white man. The sooner the Indian becomes familiar with the whiteman's language and his way of life through the Educational process, the sooner his reservation status will be terminated. Lawyers, doctors, business administrators, and teachers are needed by all the Indian people.

To further higher education on the Mojave Reservation, a sum of twenty-five hundred dollars was set aside as a college scholarship fund in March, 1955. This provides for five scholarships of five hundred dollars each. So far, nine students have been helped by this fund. Aid has been given also to some secondary and elementary school students.

CULTURE

After giving pertinent facts concerning the economy, government, &educational view point of the Mojave, Mr. Homer and Mrs. Savilla graciously gave some very interesting information concerning Mojave culture.

The Supreme Beings of the Mojave are Matavilya and Mastamho. creation of the world is told in such group songs as the Bird Song, the Turtle Song, the Deer Song, and the People Song. All songs begin with the words, "In the beginning when the ground was wet." The Mojaves are not a deeply religious people as they have no religious ceremonials, but they see their Creator in Nature and have a very strong code of ethics. Mrs. Savilla remarked that the penetration of fourteen different Christian denominations on the Reservation had led to much confusion concerning Christianity.

Children are not punished by the parents, but are cautioned about doing what would seem right to other people. Parental control is by ridicule, and to-day children in school are often silent because they are afraid of being laughed at. The family is a very close unit, and the eldest woman commands the greatest respect.

No ceremony was required in a tribal marriage; the young man simply went to the girl's home and if he was accepted, stayed there. That was marriage.

Today tribal marriages are not recognized; a civil ceremony must be performed. This is deemed necessary so that the legal rights to property and social security benefits can be established.

When a Mojave dies, the corps is not left alone. All the relatives gather and there is much weeping, singing and dancing before the body is buried. This is not to simulate joy, but is done to give the spirit a good "send-off" into the next world. The ceremony lasts for three days and nights. Songs include those the deceased sang and liked to hear sung.

During this time a hole approximately five feet deep is dug and is made wide enough so that it may be lined with wood and arrowhead. The corpse is placed inside, face down, with head toward the south. Wood and personal belongings are then placed on the corpse, also gifts brought by the relatives. Some gifts have been purchased especially for the occasion. Then fire is applied to the pyre and some member of the family remains until all is consumed. As the burning progresses, the ashes and debris fall into the hole, and at last it is filled with earth and leveled.

After the cremation, relatives do not eat salt for four days. They bathe morning and evening in cold water, and smoke themselves so that the spirit of the dead does not come back and bother them. They object strongly to speaking the name of the dead, as that might call the spirit back. It is considered very rude to ask an orphan boy what his father's name was, as he does not wish to speak it for the above reason.

CONCLUSION

In the presentation of their material, the Mojaves made it very clear that they were willing to support the white man's educational program for the Indian child. They also emphasized the fact that the white man could facilitate the educational process, if he would try to understand and appreciate the deep rooted facets of the Indian cultural pattern.

No finer representatives of any culture could be found than those sent us by the Mojaves, Agnes Savilla and Pete Homer.

Prepared by:

CYNTHIA M. ELSON

THE HUALAPAI

by
Cynthia M. Elson

The Hualapai are a Yuman tribe who live on the plateau south of the Colorado River and north of Bill Williams Creek. They are southwest of the Havasupai to whom they are closely related. This area is unsuited for agriculture as it is too dry. That fact may have inspired these two examples of creative writing composed by students at the Phoenix Indian School.

"Home of the Hualapai"[1]

Here is the land where you will live
Go to the place where the water is,
    mark off your land and live by the water.

Name the place where your home will be
In summer live by berries and wild food.
In winter live in a cave on your land.
There you will have stored food,
    food you had gathered in the summertime.

Give the land that you own a name,
    a name like the Berry Patch
    or the name of a river.

Loretta Russell, age 14

"What Water Means to My People"[2]

I am a senior student and during the past few years of my school life I have learned many interesting things. Among the studies that I have had, one, "What Water Means to the People" has born in me great interest to study it more and find out as much as I can what water really means to my people.

Without water life is empty, I always think. You cannot eat, because you need water. You cannot cook, because you need water.

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[1] The New Trail, 1953, p. 68.

[2] Ibid., p. 69.

> You cannot cook, because you need water. You can not clean your house or bathe because you need water to clean with. You have to drink everyday.
>
> So the people that live along the river any place who are supplied with water are very fortunate.
>
> My people consider themselves more fortunate than others because they have plenty of water to use for planting, as this is their chief occupation, and for their farm, horses, cows, and to do their washing, and many, many other things that always include one of the world's most useful liquids.
>
> Lydia Mae Innis, age 18

Hualapai houses are constructed of mud and brush and are very similar to those of the Havasupai, but not so substantial. Food consists of wild vegetable products. Pinion nuts, mesquite pods, amale cooked in ashes and dried, the agane, and the giant cactus are some of nature's contributions to the Hualapai pantry.

Personal property of the Hualapai is owned by the sex with which it is associated. Thus the men own the horses, the buckskin and the weapons; the women own the baskets, utensils and blankets. Both sexes may own cattle.

The family is the economic unit of the tribe. Marriage is usually arranged by the young man. When he selects a girl, he visits the family and presents such gifts as deer meat, dressed buckskin or Navajo blankets to the father. Nothing is said to the girl. If the father continues to accept the gifts after repeated visits, he will urge his daughter to accept the young man. A good hunter is most favored as a son-in-law. Even temper, industry, and non-addiction to gambling are other desirable qualities. There is no marriage ceremony other than cohabitation. The couple live with the girl's parents until the first baby is born, or longer if economically necessary.

Polygamy was never common among the Hualapai. Marriage between close relatives is discouraged, and marriage between first cousins is forbidden. Should the husband die, a widow mourns for at least six months before remarrying.

Before the birth of a baby, the expectant mother should not laugh at funny jokes or look at queer looking animals, else the baby will turn out like them. She should not stay up all night nor wear much jewelry. No fat should be eaten nor certain parts of animals , such as liver, tongue, eyes, ears, intestines, or any sack-like parts of the stomach. Any food consisting of two parts stuck together is forbidden, because it will cause twins. They are not wanted because they are usually weak and die in infancy. Husband and wife are not to touch themselves nor the baby for four days after its birth. The husband makes all arrangements for delivery. After three days of unsuccessful delivery on the part of the wife, the husband may jump on the wife's body to assist in expulsion of the infant.

The naming of the child takes place about six months after birth. Names are accidentally acquired and are not clan names. They generally originate from some little thing the child says or does or they are sometimes dreamed of by the parents. Names are individually acquired so no one else will have the same name. This is supposed to prevent difficulty in case of death because the name then becomes taboo.

When a person becomes old and death is felt to be approaching, he tries to return to his home. The Hualapai has a great fear of dying away from home.

Sometimes the aged people are treated very cruelly--the member is put outside the house and given very little to eat so his death will be hastened. Once a year the head of the community is honored by burning food and clothing. This is an annual affair, honoring the dead of that particular year. At one time the Hualapai cremated his dead, but when a Paiute shaman claimed that he had journeyed to the land of the dead and that they would again return to the earth, burial in the ground was substituted for cremation. He reasoned that the corps could rise more easily from a pile of stones than from ashes scattered over the earth.

The clothing of the Hualapai has been Americanized, but he still practices the art of tattoo. Men tattoo the wrist or forearm, while women tattoo designs on their chins, foreheads, cheeks, or hands. The person usually does his own tattooing.

Material was secured from Joseph Miller, "Arizona Indians," *Arizona Highways,* July, 1944, and *The Havasupai and The Hualapai,* Arizona State Teachers College Bulletins, Vol. 21, No. 5, Flagstaff, December, 1940.

PAIUTE CULTURAL BACKGROUND

The Paiut is a Great Basin Indian, and is one of the tribes of the Shoshone nation. He inhabited the Death Valley region in California and was found also in Utah and Nevada. At the present there are some of the Warm Springs Reservation in Oregon and the Kaibab Reservation in northern Arizona as as well as in Utah, Nevada, and California. He was a well formed man of medium height and had bold features. He remained lean because of continued exercise in his nomadic life. He was a skillful dancer, a great hunter, a great gambler, and a practical jokester.

The Paiute of Death Valley was forced to lead a nomadic life, because he had to follow the seasons to obtain enough food to ward off starvation. This fight for survival made him aggressive. Because of the scarcity of food, he took no prisoners -- instead he had plenty of scalps.

As his nomadic life was for economic reasons, all his trails led to food and water. A tribal group of from ten to forth families would move together stopping at pre-arranged places for the food which would be ready to harvest. The trails were the same their forefathers had used and were considered sacred. On these journeys the tribal chief was the guide, and he was a wise and greatly respected leader.

When these various stops were made, the women harvested the seeds, beans, nuts, fruits, leaves, bulbs, roots, and tree bark that were used for food.

The men secured the mammals, birds, reptiles, fishes, and insects. Many of the seeds and beans were made into flour by the two stone method. These stones were placed in rings, so that the women could exchange gossip and bits of pleasantry as they worked. Some of the flour was made into cakes and kept that way. The reed supplied sugar, and cactus buds were regarded as vegetables. When the Paiute could not consume all the food available, he stored it in the ground. Then a fire was kept burning over it for several days, thus destroying the food odor which might attract animals to the cache.

Hunting weapons used by the men included clubs, javelins, shy-stones, bows and arrows, and a stick with a curved hook with which rabbits were dragged from their burrows. The bow was about three feet long, made from wood of the desert juniper, and was powerful. Arrows were made from common reed or shoots of willow and were three and one-half feet long. The arrowhead was five inches long, tapered to a point, and was made from greasewood. Nearly all arrows were poisoned. Some hunters had special arrows for special game as the rabbit arrow and sheep arrow.

The Paiute set up camp at each food stop. They returned to these camp homes each year, never tearing them down, usually adding a few new ones. The round lodge was built of tule rushes in the lowlands and of cedar boughs and other tree branches in the mountains. In the winter a fire was built in the center, and the family crowded around it for warmth. The rocky structure of the Paiute homeland would have offered caves for shelter, but according to his belief these caves were inhabited by demons. The more comfortable the cave, the more devilish the demon.

The domestic utensils that the Paiute used were found in the vegetation that grew in the area. He made very little and very crude pottery, but the women had a well developed industry of basket making. The funnel shaped pack basket, the flat bottomed, curve sided pot basket, and the urn shaped water basket were made extensively and used constantly by the Indians themselves. The material used was tough willow growth and pods of aromatic sumac which furnished the white color; mature pods of the unicorn which furnished the black; and the root of the Joshua tree which supplied the red color. The pot baskets were the best product, and rank favorably with the best Indian basketry of the continent.

Paiute basketry is becoming rare, as it was given up gradually when the utensils of the white man became available. It is now almost a lost art among the Paiutes. As the bacon and beans of the outpost mining camps became available, the Paiute stopped grubbing through the hills and got a knife and a can opener. This method of living made life easier for the Paiutes, but it did not advance him morally or spiritually.

Family Life and Culture

The responsibilities of the woman in family life bore heavily upon her, and the effect was soon discernible in her face and in her disposition. At an early age her face became wrinkled, and as her spirit was gradually broken, she became scolding and cross.

Children were trained by the lecture method, and the adults were controlled in the same way. Lectures were delivered in the early morning by the chief of the council. Paiute academic education was by the same method. Boys and girls and men and women learned the history of their people as they sat around the ceremonial fire. The men who delivered these lectures were called preachers, and they related mythology, history, religion , social customs, and the daily tribal duties of the members. This education had some "spice" to it, however, as the preacher was also an actor, and often dramatized some of the most interesting parts of the stories.

The Paiute religion was based on nature as he lived close to it, and animals were his gods. This was because they surpassed him in so many ways. He couldn't fly from tree to tree, but a bird could! Medicine men were important in the Paiute's religious development, and dreams of these men were interpreted to regulate the actions of the tribe.

Some of the unearthly beings who populated the Paiute's spiritual world were U-nu-pits, evil spirits of mistakes; Yan-tups, evil spirits of the springs; and Rai-nu-suns, kindly spirits of the mountains.

In addition to the medicine men's treatments, the Paiute used the sweat house for treating colds. He also attempted to expel evil spirits from the ill by scarifications. This process included cutting gashes in the sick person's body through which the evil spirits which caused the disease might escape. Medicine men were allowed to throw the sick about, hoping the evil spirits would be ejected by this method. If the medicine man failed to cure his patients, he joined them in the spirit world -- not of his own choice but by the tribe's.

After death of a tribal member, there was much grief. His bows and arrows were lashed to his body and the hide of his slain horse was wrapped about the member's body. He was buried among the rocks, and all his personal belongings were buried with him. When a very important person died, the people shaved their heards, burned the hair and rubbed dust into their heads. The Paiute was not sure where he would go when he died, but he knew that his spirit would find a home in the spirit world.

Today there are perhaps a hundred Paiutes in the Panamint and the Amargosa Ranges and in the area around Death Valley. The reservations are open to them, but they do not like reservations. They still trap the wild life of the forest, and the women still make baskets which they sell to tourists. A good many of them are self-sustaining, and are considered good workmen in the mines and on construction projects. They are considered intelligent people, and many are well educated. The oral method of instruction has disappeared with other older vestiges of their culture, and the Paiute is considered well on his way to independence.

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PAIUTE SONGS

MIRAGE

Our song will enter
That distant land,
That gleaming land,
That burning land;
And roll the lake in waves.

PAIUTE SONGS

WINTER

The red clouds of sunset are drifting
Like down on the peaks of the mountains.
The feathers of the reed are lying on the ground,
And the quails are perched in the pines.

STORM

On the peak of the mountains,
    The eagle is dancing,
The tempest is roaring.

At morn the eagle will cry
    On the further shore of the hills,
And a rainbow will be in the sky.

THE RATTLESNAKE

Crawling along, crawling along
    Through rocky canyon
Crawling along.

Through stony land, close to a rock,
    With head erect
You crawled along.

By the bush-cactus mound
    You were passing along.
By the bush-cactus mound
    You were passing along,
Wiggling and crawling along.

THE RIVER

The edge of the sky is the home of the river,
in the blue water the trout wags its tail.

Prepared and presented by:

CYNTHIA M. ELSON

APACHE CULTURE

by

WARREN HIGGINS

The term "Apache" was first used in the last decade of the Sixteenth Century. Since then it has been applied to Athapaskan-speaking peoples occupying areas now parts of Arizona, New Mexico, Texas, Oklahoma, Kansas, colorado, and Utah, and the Mexican states of Sonora, Chihuahua, and Coahuila. In Spanish times the term "Apache" was occasionally used for adjacent non-Athapaskan Indians, merely because they followed the Apache example of marauding the Spanish colonies. The Southern Athapaskans termed "Apache" may be divided into six tribes or divisions, according to territorial, cultural, and linguistic distinctions which they themselves recognized. These divisions are Jicarilla Apache, Ligan Apache, Kiowa Apache, Mescalero Apache, Chiricahua Apache, and Western Apache. Although the Navajo are always mentioned as a separate entity, actually it would be more consistent to class them as Apache, as the Spanish formerly did. The sharp difference drawn between the Navajo and the Apache is little deserved, for together the two peoples formed a kindred series of cultures. Linguistically, the Southern Athapaskans divide into an eastern and western group: The eastern one, composed of Jicarilla, Lipan, and Kiowa Apache; The western one, of Navajo, Chiricahua, Mescalero, and Western Apache.

The Clans of the Apaches are descended from four archaic clans. There are fifty nine clans at the present time. Legends of the clans are passed on by grandparents. Many do not know clan legends, but those who practice ceremonies know the clan legends. The clans received their names from some physical characteristic of the place they lived, from some outstanding event which happened to the clan, or from some legend told about the clan. Some examples of the clan names are:

Bitterwater People
Whitewater People
Blackwater People
Descending-into-the-water in Peaks People
Rock-jutting-into-the-water People
Tall People
Fly Infested Soup People
Alders-jutting-out People
Washed People

Family and Local Groups and Kinships:

The family consists of the husband, wife and children. From there it expands to include the wife's father and mother, brothers, sisters, and the sister's husbands and their families. The extended family is several households living together because of blood, clan, marriage and economy. The extended family is the most common; they almost never live alone. The Apache has this to say:

> "It may be all right for white people to live that way; they seem to like it, but it would not do for us. We can not live alone. It is not right. Other people would talk and say that there was something wrong with a family who did this; ----that they must be trying to conceal something or that they were doing something bad." [1]

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[1] Goodwin, Grenville, "The Social Organization of the Western Apache," The University of Chicago Press, Chicago, Illinois, published, 1942.

Family authority is with the father. Older children are expected to work until they are married. The daughter and son-in-law help the parents of the daughter. Within the family cluster the sub-chiefs lecture to the family cluster about every day matters, in the manner;

> "Do not be lazy. Even if there is a deep canyon, or a steep place to climb, you must go up it. Thus, it will be easy for you to get deer. If any of you go out hunting this morning, tomorrow, or the following day, look after yourselves while you are alone. When you trail deer you may step on a rock. If the rock slips from under you, you may fall and get hurt. If there is a thick growth of trees ahead you should not go in it, because there might be a mountain lion in a tree ready to attack you. Always go on the upper side, or the lower side, of such a clump. If there is thick brush ahead, there may be a bear or some wolves in it. Go above or below it. When you trail a deer and you come upon him, if he should start to run, do not run after him, for a deer can run faster than you, and you cannot overtake him. You women who go out to gather acorns and walnuts, do not go alone. Go in a party of three or four. Look after each other. If you get a mescal head ready to cut off, do not stand on the lower side of it; always work on the upper side. If you stand below it while you cut, it will roll on you, and its sharp points will stick into you. If you cut it off and are about to chop away the leaves from the head, do not open your eyes wide. Close your eyes halfway so the juice will not get in them and blind you." [2]

The degrees of kinship are very complicated, and not until a child is fourteen, or fifteen, does he understand his position in the clan. The younger children are told what to call each person in the family cluster by their mother. With each degree of blood relationship there is a correct type of behavior pattern or obligation. With parallel cousins, an Apache may not joke, but with cross-cousins, who are far enough removed, he may joke.

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[2] Ibid.

> "A woman who was very tall used to be called jokingly ("cut in two") by her cross-cousins, who, because she was so tall, used to say of her "when she dies we will have to cut her in two to bury her". They used the name so frequently that it became her nickname." [3]

Any member of the father's clan may be addressed as a cross-cousin.

A man and his mother-in-law are never to look at each other. They believe both will sicken or die if they do.

> Ann Price said: "My family was camped on the edge of Black River. The water was very high, and they had to move camp across this river. The only way for my mother's mother to get over was to be taken by father. First she tied a black cloth about her head so that she would not see him." [4]

Another peculiar instance of kinship is the respect-avoidance relationship which is practiced in a manner resembling the complete avoidance of mother-in-law and son-in-law. There are many classes of respect-avoidance. One is with the wife's uncles, aunts, nephews, neices and cross-cousins.

> "A man had the avoidance relationship with his wife's mother's sister. One time this man and his wife's aunt were drinking in the same camp. Some past differences caused them to quarrel. The woman angrily shouted out the name of the man, adding to it the word ("crazy"). She did this twice, and then the man got back at her by shouting her name and adding ("no good"). The following day both were sober and carefully avoided each other as before. [5]

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[3] Goodwin "op. cit.,"
[4] Goodwin "op. cit.,"
[5] Goodwin "op. cit.,"

A second class is between grandparents-in-law, grandsons-in-law and granddaughters-in-law. This is freer, evidently because of the difference in ages. Another division of this class is of the siblings-in-law.

> "A man was sitting in his house talking with two men who had come to see him. A car drove up outside with a man and woman in it. The man called out to the owner of the house that he had brought him a present of some meat, as he had just butchered. His wife got out of the car and came to the fence surrounding the inclosure, where she stood waiting for someone to take the meat from her. The man of the house requested one of his visitors to go out and get the meat for him, saying he did not wish to because the woman was his sister-in-law. She was his wife's sister and he had a respect relationship with her." [6]

There are many more class distinctions which are virtually impossible to explain.

Marriage and courtship in the olden days was done by the young Apache playing the flute. These fultes were decorated with butterflies. The young people sang certain songs and performed certain dances. Marriage is prohibited between members of a clan or member of a related clan. There were some arranged marriages. If a girl wanted to marry a certain man she would take his horse and tie it at her wicki-up. She knew by this that she wanted to marry him. There is extensive gift giving between the families of a couple about to be married.

Within two or three days from the time the youth's relatives were consulted, his parents would request the make members of the family to go hunting for the girl's family. The deer meat and hides obtained were sent in a lot to the girl's parents, who distributed them among their kin whom they knew were good hunters. It was usually from two weeks to two months before the girl's family made their first return marriage gift. Those who had received deer meat and hides were asked to hunt. "We are men also; let us go out and hunt deer," they would say. At the same time the girl's mother would ask help of her kinswomen in preparing baskets full of food of all kinds. When all was ready a line of about twelve women, each carrying baskets full of food, walked in single file to the youth's camp, where his relatives would be waiting. Gifts of blankets, horses, and the fresh deer meat obtained might also be brought. The contents of the baskets were transferred to others belonging to the boy's family. The food and other gifts were distributed among those of the boy's relatives who had already contributed toward the marriage negotiations or who would do so in the future. Nothing went to those who refused help or who were too poor to be able to help, now would these people attempt to take part in the feast, for to do so meant they would be obliged to aid in the future. Poorer women members of the family, unable to contribute, often came to the feast to look on. More fortunate relatives, in a generous mood, would give them some of what they themselves had.

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[6] Goodwin "op.cit.,"

The personal names used by the Apaches are a mixture of the old and new; some have meanings so old that they have been lost, while others are common to the white man. It is not unusual to give an older person's name to a child. This is accompanied by a gift to pay for the name.

The Apache woman is made to feel her inferiority by not being allowed to do many things which the men do. However, she may own, control and inherit property, choose her mate, control her children, or request her husband to leave home.

Visitors to a family observe certain customs. No wicki-up is ever entered unless someone is there. The visitor always sits by the door and is expected to make conversation. Trading of possessions between friends and relatives is common between Christmas and the New Year. If your friend, who owns an old saddle, suggests trading you are obliged to do so, even though your saddle may be newer or much more valuable.

In these, and in many other ways, the Apache is distinctive; for his culture is as ancient, as deep-rooted, and as surely Apache, as ours is a conglomeration of many cultures.

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THE HAVASUPAI CULTURE

"The People of the Blue-green Water " a beautiful name for the Indian tribe living close to the shores of Havasu Creek.

Prepared and presented by:

MARY ALICE BELL

HAVASUPAI CULTURE

Mary Alice Bell

THE reader may think that "Havasupai" is an impossible name to pronounce and quite meaningless, but after one understands the derivation, the name becomes reasonable and beautiful. In Indian language "Havasu" means "blue-green water," taken from the turquoise color of Havasu Creek on whose shores these people live. The last syllable "pai" means "people." Therefore, "Havasupai" means "the people of the blue-green water."

A neighboring tribe called them "Kohunina" or "Wood Killers" because they gathered wood by clubbing their firewood from living trees. From this we trace the present names of Coconino Forest and Coconino County, Arizona.

Havasupai Canyon, through which Havasu Creek flows to the Colorado River, is about one hundred miles from Bright Angle Trail, which is well known to tourists. By this trail, descent may be made into the gorge of the Grand Canyon. The reservation is a part of the Grand Canyon National Park.

About two hundred Havasupai Indians live in Havasu Canyon surrounded by red cliffs and roaring water falls, indeed a place of beauty. Their desires seem to be to have plenty of food and to live undisturbed in their natural paradise. Only during the last few years have they recognized the value of the white man's education and mechanical gadgets.

Padre Francisco Garces in 1776 was the first white man to record a visit to the Havasupai. The tribe was practically unknown until 1918 when Leslie Spier,[1] anthropologist of the American Museum of Natural History, lived for several months at Supai and began his study of their culture.

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[1] Spier, Leslie, "Havasupai Ethnolography," *Anthropological Papers of the American Museum of Natural History,*" Little, Brown and Co., New York, N. Y., Vol. 29, Pt. III, 1928.

Bert Robinson [2] related a Hualapai legend which tells of the origin of the peoples of the Colorado. Because it includes the Havasupai it is repeated here:

> "After the great water that covered the earth had drained away through a hole in the ground, two divine beings came up from the underworld and climed to the top of a mountain in the Hualapai country. The younger of the two was Tedjupa, and it was agreed that he should rule all the land that lay before him, but there were no people on the land; so he went down the river and brought some stalks of cane and broke them into short pieces. He laid these on the ground and they immediately became living people."
>
> "For a long time Tedjupa and his people lived around the base of the Hualapai Mountain, but in time dissension sprang up and Tedjupa decided to separate them. He gave each group some corn, beans, and squash seed. He sent one group to the south and told them to plant their fields along the great river (Colorado). This was the Mohave tribe. Another he sent north across the river. They were the Paiutes. Another group was sent down into the canyon of the "River of the Sky-Blue Water." These were the Havasupai."
>
> " For a time the rest of his people continued to live at Hualapai Mountain. Trouble started one day when children at play began to throw mud at each other. Then they started throwing stones and a child was hurt. Some of their parents took up the fight and after a man was killed, the battle became general and in the end one group moved away to the south into what is now the Verde River Valley. This was the Yavapai Tribe. Those remaining at Hualapai Mountain were the Hualapai Tribe."

In reality, the Havasupai people were driven from their former homes along the Little Colorado River and San Francisco Peaksby the raiding Apaches. In this isolated place of rushing falls and protecting walls these people have lived in peace and plenty. Until recent years they led a migratory life. During the winter they moved to the plateau of the canyon rim where they had abundant seeds, water, and firewood. It was easy to track deer, antelope, rabbits, and squirrels in the snow. Their snug huts nestled among cedar groves for protection against the weather. Holes in the cliffs served as store houses for their corn.

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[2] Robinson, Bert, "Basket Makers of Arizona,"Arizona Highways, Aug.1951, p.38.

In the spring, when the snow melted, the Havasupai returned to their villages in the canyon where they started their crop planting.

At the present time such migration has stopped because they are anxious that the children attend school.

Linguistically, the Havasupai are closely related to the Hualapai , their dialects being nearly the same. [3] The cultural and social relations between the tribes are very close. Intermarriage is frequent, sharing each other's points of view. Ethnologically, the Havasupais and Cocopahs are bound together, for both are of the Yuman nation and speak languages based upon a common Yuman foundation. [4]

Visitors to the Havasupai notice that the older generation live in the mud and brush hogans that are similar to those of the Navajo. They are constructed by using four important posts coming to a peak which make the foundation. Other smaller poles are leaned between these, then thatch made of brush is applied for a covering. Earth is piled and packed around the base. There are no windows.

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[3] Smith, Christine Chambliss, "Havasupai," Arizona Highways, August, 1947, p.12

4 Corle, Edwin, Desert Country, Duell, Sloan and Pearce, N. Y., 1941, p. 109

The doorway, covered with a blanket, in the winter faces the sunrise, a little south of west. An open porch shelters the doorway. Inside the earth floor is trampled hard and smooth. These people live close to nature and love the out-of-doors. Cooking and many of their other household duties are carried outside the house. Furnishings of the old hogans are meager, as the white man sees it. Beds of hides and blankets are made on the floor in grooves worn by the shape of the body. During the day blankets are rolled and suspended from a pole near the ceiling.

Courtship and marriage. In former years polygamous marriages existed. Even as late as 1906, Floa Gregg Iliff found a few such cases. An old Indian was found with an old wife in one hogan, and near by that of his young wife. When she told him that the Great White Father forbade such an arrangement, he remarked, "What they do, wife, children? I no keep? Where go?"[5]

Since the old wife and her children would be the ones to go, and she had borne her share of trouble, the old man was allowed to keep his wives. No report was made to Washington.

Courtship, in former years, was a sort of hit-and-miss procedure. The boy slipped into the girl's hogan at night. If he was not welcome, the women of the lodge chased him out. They beat him if he was caught. This discouraged any further advances. If he was accepted, he presented gifts to her parents and moved in.[6]

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[5] Hiff, Flora Gregg, *People of the Blue Water*, Harpers, N. Y., 1954. p. 138.

[6] Ibid., p. 139

In very small villages where two people had the opportunity to know each other intimately, they fell in love. With the parents' consent they set up housekeeping with the girl's family. After the birth of the first child, the couple might move to their own home, if they were financially able and were not needed in the same dwelling as a means of support for the elders.[7]

The formality of divorce was unknown, and separation was unusual. Perhaps this was due to the belief that marriage was the basis of family life, and the tribal government was dedicated to family welfare.[8]

Early marriage was the rule of the Havasupai. Those who cohabited and called each other "husband" and "wife" were considered married. Now they observe the white man's laws. There was no taboo between husband or wife and parents-in-law, but neither husband nor wife spoke to parents-in-law by name. A widow mourned about six months or longer.

Family life. The family is the main unit of the Havasupai social scheme. For about a month before the birth of a child, the expectant mother and her husband must not eat meat. Only the woman must eat no salty foods. She must use a stick with which to scratch herself. These restrictions last until a month after delivery. Complications at birth will occur if these are not observed.

The average number of children for each family is four. Child training is done without scolding and physical punishment. The whipped child loses courage, causing his soul to wither and die. Teaching is done in the form of play.

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[7] Ibid. p. 140

[8] Loc. cit.

The daughter is taught her duties by watching her mother and doing her tasks under her mother's supervision. To insure harmony in the home, she must be kind to her husband's people. Grandparents are cared for with love and tenderness. When the aged lose their teeth, soft foods are prepared for them.

The boys must get up early and run toward the rising sun. This trains them to be swift, a necessity for a good hunter. Learning about superstitions and taboos is a part of the hunting ritual.

Childhood is pleasant and free, for there are no "nap times" nor "meal times." They play until exhausted and eat when they want to.

Havasupai children are excellent swimmers. The mothers toss them into the creek. In no time they paddle their way to the bank. They are not taught to swim but seem to do it instinctively.

Children show a great affection for each other. Perhaps this is because the parents treat them with great gentleness and respect.

Adolescence is an important period in every young person's life. The Havasupai girl goes through a certain ceremony. Stones are heated in a pit near her home, then covered with dirt, brush, grass, and leaves. A temporary brush shelter is built over the pit, and the girl lies on the covered rocks for four days. Before her vigil begins, she is bathed in suds made from yucca roots. Her body is painted brown; her face, red. During the four days, she eats very little, no meat, and uses a stick with which to scratch herself. It is believed that the eating of meat before her menses will cause her to be barren.

Death and burial. When a Havasupai is dying, relatives gather and begin to wail. The hair of the corpse is washed in yucca suds and the face is painted. The body is laid in the grave with the head to the northwest. Clothes are furnished by friends and relatives. The following day everyone in the village gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives not to commit suicide.

Now comes the burial in the family plot. Personal belongings are buried with the body so no earthly ties remain to hold the soul to earth. Even a child's pony must die a slow death near the grave. A wet buckskin thong is tied about the animal's neck. As the leather dries, it tightens until death by strangulation occurs.

In olden days the death house was burned to help free the soul from earth ties. Now the family just moves out for a few months. Also, many years ago, the body was cremated rather than buried. Through the influence of a Paiute shaman, it was changed. He told the Hualapai that he had journeyed to the land of the dead and learned that the dead would return to earth some day. The Havasupai and Hualapai council leaders were convinced that the body could rise more easily from a pile of stone and earth than from ashes scattered to the winds.

Inherited land is not tilled by the Havasupai for a year after the death of its owner. The spirit of the dead might return to its former home. Therefore many fertile acres are fallow and out of production.

Why they do not speak the name of the dead. It was believed that the soul hovers only a few feet above the ground, undecided whether to embark on that long journey to the beautiful land far to the northwest where people are forever young, or remain with the people it loves. To speak the name of the dead would be calling it back, and there must be no return.

Religion. Religion is only slightly developed and occupies but a minor place in Havasupai life. Their creation myths are similar to those of the Mohave and Yuman Indians. It is believed that:

> "Every human has a soul in his heart which leaves the body at death, but not when he dreams or is unconscious. The soul of the dead may appear as a ghost in a short dark form...If a ghost appears to a person, it is an evil omen---a member of his family will soon die, or he will have an accident. Children and the very old are afraid to go near a graveyard for fear of meeting ghosts.[9]"

Tribal customs. Only a man can become a shaman (healer). Power is obtained by dreaming or by inheritance. He performs at night by singing over the patient while holding his clinched knuckles of the left hand against the patient's forehead. In his right hand he holds the rattle and slowly twists his body from side to side. He sucks out the disease which he exhibits. If the patient does not improve, another shaman may be called on. There may be several working at the same time. The penalty for malpractice is death. One shaman was killed because he was held to have spitefully and magically caused an epidemic. An unsuccessful shaman, particularly one who has failed for a long time, might be killed by a relative of the dead patient.[10]

Besides the shamanistic performances, there is some matter-of-fact knowledge of curing. Wounds are sung over in the sweatlodge by the wound doctor who knows the appropriate song while he blows on them. A few medicinal plants are known, but on the whole, internal medication does not appeal to the Havasupai. A man who wants health, prosperity, and success addresses the earth, trees, water, air, and wind. Prayers are also addressed to the springs where prayer-sticks are planted but not to the dead nor to mythical beings.[11]

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[9] The Havasupai and the Hualapai, Arizona Teachers College Bulletin, Vol. 21, No. 5, Flagstaff, December, 1940, Page 16

[10] Smith, Catherine Chambliss, Op. cit., page 14.

Weather shamans are about on a par with those who cure. They obtain their power by dreaming of clouds, thunder, lightning, and great rain and hailstones.[12]

Superstitions and taboos. An expectant mother must avoid hearing the cry of certain wild animals, or the creature's spirit will enter the child and cause it harm.

> "There was an old superstition that the souls of twins were in such close sympathy that whatever happened to one must happen to the other. If one suffered accident sickness, or death, the other could not escape the same. For this reason, one twin was sometimes destroyed at birth. If the grandmother clung to this belief, and there had been a twin brother, it would have been her duty to destroy the girl and free the boy from the dual handicap."[13]

If either parent had killed a snake in recent months, their baby might be doomed to crawl, lacking the strength to stand erect and walk. When killed, a snake loses its spirit. Where else could it go but into the child?[14]

Babies' ears are pierced by a relative or a friend to prevent deafness.

Dances and Ceremonies. The Havasupai ceremonials are few and simple. The Peach Festival is held late in August for two days and two nights, giving forty-eight hours of play to the participants. Visitors, the Navajo, the Hualapai, and the Hopi, arrive the day before. Some drive 165 miles to attend. The main idea back of this festival is to celebrate the gathering of the harvest. They visit, dance, gamble, play games, and have rodeo contests. The Havasupai love to race their horses. The Peach Festival is simply a name, not a display of peaches. Tom-toms, rattles, and chants form the musical part of the celebration.[15]

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[11] Ibid.

[12] Ibid.

[13] Hiff, Flora Gregg, *Op. cit.*, p. 142.

[14] Ibid., p. 143

Personal adornment. The Havasupai are not prone to decorate their bodies lavishly. Hair dressing, painting, and tatooing are moderate. Women's hair is banged below the eyebrows to the outside of the eyes and at the side and back to the shoulders. They pride themselves on the weekly shampoo in the yucca suds. Men wear their hair long to the middle of the back. Face painting is infrequent and done with subdued colors.[16] Today the Havasupai dress in American clothes.

Recreation. The people of the blu-water love games and make up many to suit their tastes. The Peach Festival may also be considered recreation and fun.

The men seem to be great gossips, according to Catherine C. Smith. They indulge in this pastime when taking their sweat baths, and when helping with the cutting and stretching of buckskins. In this culture the men prepare the skins and make the women's dresses. The bather enters the sweatlodge four times during the afternoon, remaining about ten minutes each time. After he comes out, he usually dives into the creek. Sometimes he prefers to lie on the sand and wait his turn again.

How is the sweatlodge made? It is dome shaped. It is constructed of of light poles set into the ground at intervals, arched and bound with strips of bark.

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[15] Reed, Allen C., "Peach Festival in Supailand," *Arizona Highways,* July, 1949. pp. 8-12.

[16] Smith, Catherine Chambliss, Op. cit., p. 14.

Two horizontal braces are bent around these, one near the bottom, the other halfway up the side. Layers of buffalo robes and blankets cover the frame. Green twigs cover the floor except for a space left of the door where hot stones are placed. These are heated on a slow fire and carried to the lodge with green sticks.[17]

Influence of the modern world. A visitor to the Havasupai will be very surprised to see houses of wood and stone among the brush hogans. The government built these nice cottages, but the older Indians refused to live in them. Because of their tightness, grain and farm produce were safely stored in them.

After World War 11, when the Indian soldiers returned home, the stone houses became homes for the young men and their families. The outside world had taught these Havasupai to enjoy modern conveniences, such as telephone, electricity, innerspring mattresses, white sheets, hot and cold running water, pianos, and refrigerators. The village boasts of a radio station.

The Havasupai economy still thrives on the products of the soil, basketry, and tanned hides, especially the bleached deerskins.

Many of the young men work on the rim. Serving the tourists at the Grand Canyon National Park is a lucrative business.

There is no school on the reservation now. Children are compelled to go to school but must attend a boarding school, removed from the reservation, supported by the government. It is hard for the young ones to be away from home, but it is thought to be one of the best means for them to learn the ways of the white man in whose culture he must eventually live and compete for a livelihood.

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[17] Ibid., p. 14

The tribe may eventually die out. Now there are only about two hundred left. The two rocky pinnacles, "Prince and Princess," high on the canyon wall determine, in the mind of the Havasupai, the end of the people of the blue-water. When they fall, according to legend, the Supai will perish. Therefore these rocks are revered.

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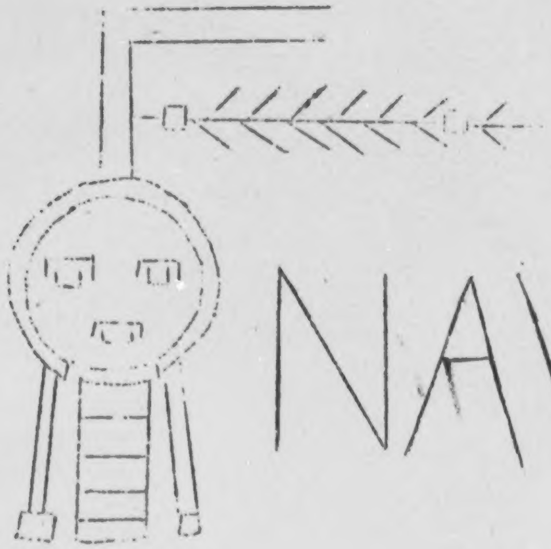

NAVAJO CULTURE

Prepared and Presented by:

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NAVAJO CULTURE

The largest American Indian tribe today in the United States is the Navajo. This Spanish name signifies "great planted fields." The People (Dineh or Dene) is the name that Navajos use for themselves. They live near the Four Corners.

One authority has suggested that we can understand the Navajo if we know him as a person and then contrast him against a background knowledge of The People's culture.[1] Another refers to a girl who looks to the school where she "will learn the new things to help make the old things better. . . .always . . . . be a daughter of The People."[2] The public school teacher should make sure to include the American Indian child who is in her classroom, but she must avoid too much attention.

LANGUAGE

Understanding each other is vital for all when working for a healthy climate in the classroom. The Navajo finds our English language strange. His language is familar to him and makes him feel at ease. While it is neither essential nor practical for each teacher to learn the Navajo tongue, an effort to learn a few words would likely give the child "a laugh" and help to counteract his hostile impulses toward the teacher. The Navajo language is mainly a verb language and requires a different order of thought habits than English. Verbs with genders and plural nouns confuse him. Our many idioms are so strange to the Indian that he either gets the wrong meaning or he gets no meaning at all. A teacher who said, "Your paper had that 'fresh as a daisy' appeal," or "Your papers must be in'tip-top shape'" would likely miss the mark of understanding with the Indian child.

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[1] Kluckhohn, Clyde and Leighton, Dorothea, The Navajo. Cambridge, Mass.: University Press, 1956, p. 223.

[2] Clark, Ann Nolan, Little Navajo Bluebird. New York: Viking Press, 1943, p.37.

RELIGION. Navajo religious beliefs wrapped in mythology and ceremonials are very colorful and awe-inspiring. The Way of life is built on "harmony in nature." The number four appears in many of his religious beliefs and customs--the Creation came by four worlds; the four Sacred Mountains are the boundaries of Navajoland; four sacred colors for these mountains are seen as the cardinal points in a sand painting; and cornmeal is sprinkled in four directions and up and down for the Blessing Way, ceremonial blessing for the hogan. Many chants, ceremonials, and dances are for purposes in The Way of life. The Navajo religion holds that he is "Made from Everything" - a soul form of creation - and that his evolutionary development occurred on The Way up from the four underworlds. He makes much of The Way as found in ceremonials - Blessing Way, Moving Up Way, Mountain Way, Life Way, Night Way.[3]

The People have many gods. Christianity seems strange because of a single male God who is entirely good. The Navajo has a strong belief that all beings have evil as well as good. He may accept Christian belief in a sort of veneer-way that either cracks when he returns to Navajoland or must be strengthened by beliefs of The People.

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[3] Waters, Frank, Masked Gods. Albuquerque, New Mexico: The University of New Mexico Press, 1950, pp. 177-178.

> "Navajos working away from their kinfolk find it necessary to go home partly for a renewal of the sense of security that the Sings and the great chants bring." [4]

FEARS AND BELIEFS. The People believe that perfection is wrong. A weaver avoids perfection in her rugs by leaving slight imperfections such as a broken line of color, a small spot of color out of place in the designs, or a small slit between the threads of contrasting color along the border of the rug. Some imperfection is necessary for the escape of the evil spirit, Spider Woman. When a Navajo copies a sandpainting for a white man he will omit something. A child shouldn't get too smart because he may die young.

The People believe that Changing Woman, the Earth Mother, places evil, "a little thing, small as a grain of dust," in the back of the infant's head immediately after birth when the infant makes its first sound. Here the evil remains throughout life and causes evil thoughts, bad dreams, mistakes.[5] The Navajo does not fear death for himself, but he fears a dead person and flees from the hogan which becomes a "chindi-hogan," or a devil house. He avoids witchery, is afraid of being thought to be a witch, and takes care not to provoke a person who might be a witch. There are many taboos too numerous to list here.

The Navajo doesn't believe "that the way one lives on this earth has anything to do with his fate after death. He does accept the fact that witches and suicides will live apart in the afterworld.

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[4] Kluckhohn, Clyde and Leighton, Dorothea, op. cit., P. 139

[5] Waters, Frank, op. cit., p. 186

Morals and Values. White culture appeals to abstract morality of conscience and feelings of right or wrong deeds, or it adhes to divine principles. The People do or do not do something in order to please or avoid punishment by the Hold People (gods). Again the Navajo may say:

> "'If you don't tell the truth, your fellows won't trust you and you'll shame your relatives. You'll never get along in the world that way.'" [7]

The old traditional Navajo way was not to lie, to cheat, or to steal. If caught lying or stealing he appears to experience "guilt" feelings (shame in getting caught).

The Navajo places emphasis on taking care of things, on industry, and skills needed for survival. It is bad to be stingy, lazy, cruel to others, or destructive. He values his kin, but is wary of non-relatives and strangers. Most activities are acceptable provided excesses are avoided. Work and wealth in excess may be dangerous. The People believe that one cannot be rich if he properly looks after his relatives.

In the presence of new and dangerous situations the Navajo may do nothing-"'Sit tight and perhaps in that way you may escape evil.'" [8] He may seek escape-rather than ask for help and advice he may leave.

Decisions are slowly and deliberately made. "Any philosopher, who visits the Navahos, . . . impressed by . . . 'talking it over' and 'thinking hard' . . . . Every decision . . . first discussed by all . . . around . . . consult . . . especially . . . older and wiser members of the family." [9] An individual is important if his wishes do not threaten The People or established practices. He should be protected against more powerful people.[10] He works for unanimous decisions.

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[7] ibid, p. 218.

[8] Ladd, John, The Structure of a Moral Code. Cambridge, Mass. Harvard University Press, 1957.

[9] Kluckhohn, Clyde and Leighton, Dorothea, op. cit., p. 227.

The People are allowed freedom of expressing their own temperaments by varying their costumes or breaking the day's routine with trips and other diversions spontaneously decided upon. Praise is given those who make up a new song or coin a new pun or quip. "Unity in diversity is the Navajo motto."[11]

In one respect the Navajo seems to be far ahead of white man– he has always held that the mind and body are inseparable. Just now we are beginning to make much of needing a healthy mind in order to have a healthy body. It is a psychological effect of the Medicine Man which is good for the treatment of illnesses of the Navajo. It gives him faith and courage. Religious rites performed by the Medicine Man "make the sick man feel that the spirits are on his side."[12]

> "The Navajos reason that Navajo medicine men make strong medicine, together they make medicine twice as strong."[13]

FAMILY AND LAWS. Strictly speaking the father is considered head of the Navajo family, yet the mother has much influence. Children belong to her and carry her clan name; they inherit through her; the hogan is hers; and more women than men have a ready and continual source of extra income through weaving. Many divinities are female.

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[10] Ibid. p. 228

[11] Ibid. p. 230.

[12] Questions on Indian Culture, Pamphlet 1. Washington, D. C. : Department of the Interior, U. S. Indian Service, p. 16.

[13] Reed, Allen C., "Mission in the Valley," Arizona Highways. Phoenix, Arizona: Arizona Highway Department, April, 1956, p. 33.

Navajo names for each individual are perplexing to us because they are numerous and we cannot be sure which name to use or if the person has changed to a new and different name. There may be names that cover the following: a "secret" or "war" name; a nickname; one or more English names; a clan name; and a suddenly adopied new name.

White laws run contrary to Navajo customs and unless The People happen to be familiar with and want to follow our laws they may view them by different principles. Marriage to us is an arrangement between two individuals and inheritance involves man, wife, and the children. Navajo marriage is an arrangement between two families, and inheritance will probably come only through the mother. [14]

If a Navajo woman wants a divorce from her husband she puts his saddle outside the hogan. If he wants a divorce he takes his belongings and leaves.

ETIQUETTE AND BEHAVIOR. What is good etiquette for a Navajo may be poor etiquette for us. A handshake in greeting will likely be gentle and last only a few minutes, depending on length of time since the last meeting. They find it very difficult to say "Thank you".

> "Many older Navahos will manifest embarrassment or resentment if they are called their names to their faces. However, the white practice of summoning children by name is rapidly gaining in popularity... Navho children spending much time with whites get accustomed to this." [15]

He does not see why he should answer for someone else unless he has been definitely told to do so. When asked what someone else thinks, he will say,- - - "I don't know."

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[14] Kluckhohn, Clyde and Leighton, Dorothea, op. cit., p. 235.

[15] Ibid. p. 67.

Phrases of praise include "He talks easy," "He talks pretty nice," and "He acts to everybody as if they were your own relatives." In contrast, remarks that ridicule and humiliate are "He doesn't talk easy. He just sits there," "He acts like he had no relatives," or "He gets mad like a dog." The People have a keen sense of humor. A child shows this by playing practical jokes and teasing to show approval of a friend.

A Navajo finds it much easier to look down or watch the speaker's lips than he does to look the speaker in the eye. He will draw back from a direct question and say, "I don't know," "Maybe," or give no answer at all.

The Navajo likes to have a good time - games, singing, dances, feasts, foot or horse races, rodeos, cowboy sports, "chicken pulls," hunting, shopping expeditions to Gallup, or Farmington, or Winslow. He loves the ceremonials at Gallup or the Flagstaff "Pow Wow." He likes to sing as he works - when making a fire in the morning, letting the sheep out of the corral, or as he rides.[16]

ARTS AND CRAFTS. Navajo rugs are well known and are characterized by strong colors and bold designs. Attempts have been made to copy them, but no one has succeeded.

> "A good Navajo rug, properly cared for, practically never wears out. This was proved at the Century of Progress in Chicago when 2,800,000 persons ... walked over one rug without breaking a thread."[17]

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[16] Ibid., p. 51.

[17] Watson, Editha L., "Navajo Rugs," Arizona Highways, Phoenix, Arizona: Arizona Highway Department, August, 1957, p. 23

In spite of the fact that The People have had to tolerate mistreatment by white man, the weavers have somehow held onto this beautiful art. For a few years during captivity at Fort Sumner (1863-1868) it looked as if the real creativeness of rug weaving would be lost for the Navajo. Time passed and the practical Navajo began to get the feel of weaving again.

> "The old designs are being revived. Scattered here and there over the reservation are weavers who are experimenting with the vegetable-dye renaissance, and their work is beautiful. . .Commercial dyes are favored over most of the reservation. . . The great charm of a Navajo rug is its individuality. No two rugs are alike. Every rug shows . . . . creative skill . . . Actually, the future of Navajo weaving is not bright. . . not easy to learn . . . Women with any education can find jobs that will pay them more than the average twenty-five cents an hour that weaving pays . . . Modern Navajo girls are not interested in weaving. Who cares to stay at home and work at the loom, when the family pickup will whisk them to a 'sing,' a school pasty, or the movies?
>
> Still, in some areas there are many good weavers . . . The last Navajo rug will not be woven for a good many years to come." 18

Silversmiths of Navajoland have made concho belts, necklaces, buttons, bracelets, earrings, beads, rings, and silver mountings for bridles. They are about as well known for their silver jewelry as the weavers are for their rugs. It is their bank account, and is pawned at the trading post for food in the lean seasons.

> "The secret of the Navajos' success as silversmiths are industry, patience, good eyesight, steady nerves, and creative artistic ability. When casting silver . . .use a white porous rock for a mold. The design of the article wanted is carved in the rock and the molten metal ;is poured into the mold. Navajos value turquoise more than any precious stone. Turquoise has a religious significance . . . The Navajo can tell the purity of the silver he works almost as well as an assayer." 19

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[18] Ibid., pp. 23-24.

[19] Hassell, Sandy, Know the Navajo. Denver, Colorado: The World Press, 1949, p. 29.

FOODS. Mutton is the chief meat used by the Navajo. It is prepared in various ways - - - stewed, roasted, barbecued, fried, jerked and dried. All of the animal is used. They do not eat fish being fearful of anything that lives in water. Fried bread and corn-cakes are homemade breads of The People. Corn, beans, red peppers, and squash are principal garden vegetables. Each year many come to Canyon de Chelly to gather peaches. This is a loved place of the Navajo. Here the Home God lives. Pinion nuts are gathered in great quantities and in good years they are sold commercially.

TIME. The Navajo finds it difficult to adapt to our fine scheduling of time. The old way meant if you said you would arrive at noon you would likely appear at sundown. He didn't bother with time by clocks. He spoke of "sun-hot time of day," "cool time of day," "heat time of day," etc. The Indian system was to live in the here and now in "harmony in nature." Time was unimportant. He lived from day to day. He did not plan long hours or years of hard work. The Way has only required that he live in harmony with nature and he then had enough food, clothing, and shelter. To him saving in order to better himself or to have enough for illnesses or old age seems "out-of-tune" with his culture that he and his ancestors have developed over the thousands of years. Our way, conquest over nature in order to raise the standard of living, is upside down to him.

THE PEOPLE TODAY. In spite of our differences in culture,

> ". . . .the Navajos are some of the greatest learners and adapters among American Indians. The old idea that red man is a born conservative, unable or unwilling to change has long been known

> as false, but no tribe has proved its untruth more conclusively than the Navajo."[20]

Since Kit Carson forced them on the Long Walk to Fort Sumner, their population has grown from 8,000 to 83,000. Navajoland cannot support their growing numbers. Many seek jobs in white man's competitive world. They may again absorb ideas for their betterment as they did years ago.

> "Only four hundred years ago they were loose bands of hunters who had wandered south from Canada. They learned horse and sheep husbandry from the Spanish; corn growing and blanket weaving from the Pueblo Indians; raiding and looting from the Apaches; silversmithing from the Mexicans; and their women's costumes from our American post-Civil War dress styles. In all cases the Navajos outdid their teachers."[21]

After World War 11 20,000 servicemen and war-workers returned to the reservation and have been the strong uprooting influence that calls loudly for schools to learn English in order to get good jobs. At long last, our government is aiding these courageous people by working with them. The Navajo school population at present is increasing 6% yearly. Children cry when the loaded buses cannot take them. Trailer schools are serving remote areas. Many Navajo pupils are sent to boarding schools in Arizona, California, Utah, Oregon, and Nevada. The tribal council at Window Rock has a "back to school" radio program which encourages all children to attend school. Many changes are taking place, but The People still have a long struggle ahead.

> "Actually the reservation shows all phases of Navajo life: rich and poor, conservative and progressive. Driving out from Window Rock, one may at first follow a hard-surfaced road and see frame houses, perhaps a new school building, and the plant of the oil company. Here and there, but growing more and more

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[20] Underhill, Ruth, The Navajos. Norman, Oklahoma: University of Oklahoma Press, 1956, pp. 3-4

[21] Challacombe, J.R., "Make Way for the Navajo" Arizona Highways, Aug. 1957.

> numerous, are the six-sided log houses and the forked-stick hogans." [22]

Contrary to what many people believe, the Navajos do not earn their living mostly by weaving and silverwork. Agriculture, herding of livestock, and newly developed industry on the reservation account for most of the income.

What is the future of The People? Much will depend on how far-seeing and understanding our government policies are. Much will depend on effective education for these people. Most of all, the future depends on the Navajo, the great adapter of what he wants from other cultures.

> "Some Navajos are naturally hard put to find solid ground and need our best understanding . . . In the past, however, the Navajos have always spurted ahead when they mingled with another culture and they will again. America's strength has been her alloy of minorities. . . MAKE WAY FOR THE NAVAJO." [23]

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[22] Underhill, Ruth, op. cit., p. 266.

[23] Challacombe, J. R., op. cit., pp. 14-15.

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THE CULTURE
of
THE PAPAGO PEOPLE
THE PIMA PEOPLE
THE MARICOPA PEOPLE

by

ELOISE FARRELL

THE CULTURE OF THE PAPAGO PEOPLE

The Papago name comes from the Indian words, "papa ootam," meaning "bean people," and indeed it appears that they were aptly labled, since one of their principal foods was the mesquite bean. Oddly enough, the Papagos call themselves "the Desert People." They live on three reservations in the Southern Arizona desert: the Papago, San Xavier and Gila. About 5,900 live on the Papago Reservation, which extends from 10 miles south of Casa Grande to the Mexican Border, and others live on the small Gila Bend Reservation to the northwest and the San Xavier Reservation, situated southwest of the San Xavier Mission.

According to the book, "Papago Indian Religion," by Ruth M. Underhill, the Papagos were "an agricultural people, thoroughly adapted to farming and food gathering in an arid country, yet they have been obliged to be semi-nomadic." She continues:

> "There were no rivers in their country, and they had to 'follow the water' in order to keep alive. They spent their winters camping near small mountain springs, in shelters which were often roofless, guarding their few possessions from the wind, but exposed to the southern sunlight. When June brought a ripening of the giant cactus, nourished on the water in its fleshy trunk, they flocked to the hills to collect its fruit. Finally with the first July showers, they migrated to the open plain, where their domed brush huts were clustered in permanent villages, uninhabited except in the rainy season. Here they could stay as long as the summer cloudbursts filled their primitive reservoirs and softened the rocklike adobe of their fields. When the corn, beans and squash were harvested and the reservoirs were dry, they returned to the mountains."

Before the reservation period Papagos obtained their meat by hunting, but now it is supplied by their heards of range cattle. Stock-raising in Arizona started with the

Papagos, who were believed to have been taught animal husbandry by Father Kino, founder of the San Xavier Mission. Besides stock-raising and farming, which are the two main occupational pursuits, Papagos on the reservation have developed skill in basket-making and pottery, and also engaged in wood-cutting.

The book, "The Papago," prepared by a federal writers' project, reports:

> "The Family is the most important unit in the Papago social structure. Most often, and ideally, a household consists of the old parents, unmarried sons and daughters, and married sons with their wives and children---three generations in all. Home to a Papago is a small cluster of low, earth-colored buildings in a clearing encircled by mesquite bushes and cacti. The house is commonly a one-room structure, but there may be several rooms, or if the family is large, even several small houses. Near by a ramada, roofed with dry grass, is used in good weather for cooking and other household chores. The desert people spend most of the year out of doors. Their personal belongings are kept indoors and in winter they sleep inside, but at least half the year they cook, eat, work, sleep and visit in the yard or under the ramada. Marriage is the normal adult state among the Papago. Girls marry at fourteen and boys at sixteen. By ancient custom, marriages were arranged by the families of the bride and groom, usually without consulting the young people concerned. Nowadays young Papagos select their own mates and usually live with the grooms' parents."

Another book by Ruth Underhill, entitled "The Papago Indians of Arizona and and Their Relatives," the Pima, states:

> "There were certain people in the village who had special power to cure disease, to bring rain, to tell when the enemy was coming, even to tell when their side would win in games: these were the medicine men. A medicine man got his power by dreams. Most Papago medicine men did not do any curing. Their business was only to tell what had caused the disease and then someone wise who knew the right songs could cure."

Referring again to "The Papago," we learn that:

> "In religion the modern Papago is Roman Catholic, although there are some curious divergences from the orthodox creed. In some villages there is an organization known as the Sonora Catholic Church, existing beside the

mission founded more recently by the Franciscans. The members of the Sonora Catholic Church refuse to accept the American priests as Catholics and continue with native priests or lay readers, their rites being similar to the old Spanish. A group of Papagos has a belief the elder brother of one of their own primitive myths, Montezuma, emperor of the Aztecs, and Jesus Christ, are identical.

"Papago myths begin with the creation of the world. Earth Magician made it from the void and then from the union of earth and sky was born a second supernatural I-i-toi. The two created several races of men, whom they successively destroyed. One of the destructions was by means of a flood. They were aided by several primeval beings, the buzzard, coyote and the spider. The singing bird, greasewood and turtle were also primeval.

"After their last creation, Earth Magician and I-i-toi quarreled and Earth Magician sank through the earth. I-i-toi, now known as Elder Brother, brought the people up like children and taught them the arts. Finally he became obnoxious and the people themselves killed him. He then went under the earth and brought out a new race, the present-day Papagos. They drove out the old inhabitants from their villages and settled all over the present Pimeria."

THE CULTURE OF THE MARICOPA INDIAN

. Eloise Farrell . 1957

The Maricopa made their home on the southern Arizona desert near the Gila and Salt Rivers. Maricopa life was not strongly organized around the village, for their encampments were scattered and constantly shifted within the limits of the inhabited area. According to Dale's "The Indians of the Southwest" :

> "The Pimas occupied a large area of the valley of the Gila and for centuries prior to 1848 they had apparently undergone very little change. They probably numbered in 1848 some 5000 to 6000 people, including a few hundred Maricopa who spoke a different language but had by this time become almost completly merged with the larger tribe. The habits and mode of life of the two were almost identical. They lived in villages, but unlike the Pueblo and Hopi, their homes were built of cacti or wood of other desert plants and shrubs, rather than of stone or adobe. They practiced irrigation, bringing water to the little fields lying about their village by means of diversion dams and ditches constructed by communal labor. Their crops were corn, wheat, vegetables of various kinds, tobacco, and fruit. They had domestic animals and poultry, and they were clever craftsmen, making excellent pottery and baskets. A peaceful, agriculture people, these Indians often suffered from raids made on their villages by the Apache; although not aggressive, they were brave fighters in defense of their homes and possessions."

* * * * * * * * * * * * * *

THE CULTURE OF THE PIMA PEOPLE

Eloise Farrell

The Pima Indians call themselves "Aatam Akimult," the "River People," for their home is along the Gila and the Salt Rivers. The Pimas have been living in the Gila Basin continuously since 1530, holding the same territory which had once been occupied by the Hohokam. According to Edward Castetter's book, "Pima Papago Agriculture":

> "The Pima Indians live on the Gila Reservation just south of Phoenix, Arizona. The reservation was set aside in 1859 and now consists of 372,022 acres of land. The population shown by the 1950 census was 5,500 people."

Along the Gila River grew a veritable forest teeming with wildlife. The Pimas fished in the river, used willows which grew along the banks for weaving baskets and clay for making pottery. They used water from the river to irrigate their field crops which included beans, corn, and squash.

The average Pima family was and is quite different from the usual American concept of the family. The customary pattern is father, mother, and children. The Pimas' extended family included the elders or grandparents, their children and the grandchildren. Thus the family may have three or four generations living together in a small cluster of houses made of cactus ribs and mud. The leader of the family was the grandfather, as long as his judgment was considered sound. Pima marriages were arranged by the maternal grandfather with the participation of the parents. The maternal grandfather would make all arrangements with the grandfather of the groom. The groom joins the bride's family and they live in the house with the parents until she becomes pregnant. At that time the family helps the couple build a house next to theirs.

Christianity was first introduced to the Pimas by Father Kino in 1700. He not only tried to help them spiritually but also to aid them economically by giving them domestic animals and plants. The agriculture, hunting and food-gathering pattern of life were radically changed by the influence. Father Kino did not remain with the Pimas long enough to establish a church or mission. Their next contact with the Christian religion was by Reverend Cook about 1870. Reverend Cook worked with the Pimas for many years, and was rewarded by many converts. Today the majority of the Pima Indians are Christian. Many people feel that the teaching of Christianity filled the Pima people with doubts about their laws and customs, thus disturbing the identification of Pimas with their way of life. Many years ago the Pima tribe had interesting dances and ceromonials but since the coming of Christianity this part of their ancient culture has been lost.

Pima authority and responsibility concepts greatly differ from ours. The sub-chief was given responsibility but not authority to execute decisions, that responsibility the whole community shared.Pima society is said to be an equalitarian, leveling, cooperative democracy.

The Pima people are still artistically inclined, being adept at basket-weaving, and in the past at pottery-making. According to Dale's "The Indians of the Southwest":

> "The Pimas were clever craftsmen, making excellent pottery and baskets."

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WAYS OF DEALING WITH INDIANS

Jacob Hamblin, an active force in the settlement of Southern Utah, dedicated himself to the promotion and maintenance of peace between white settlers and Indians.

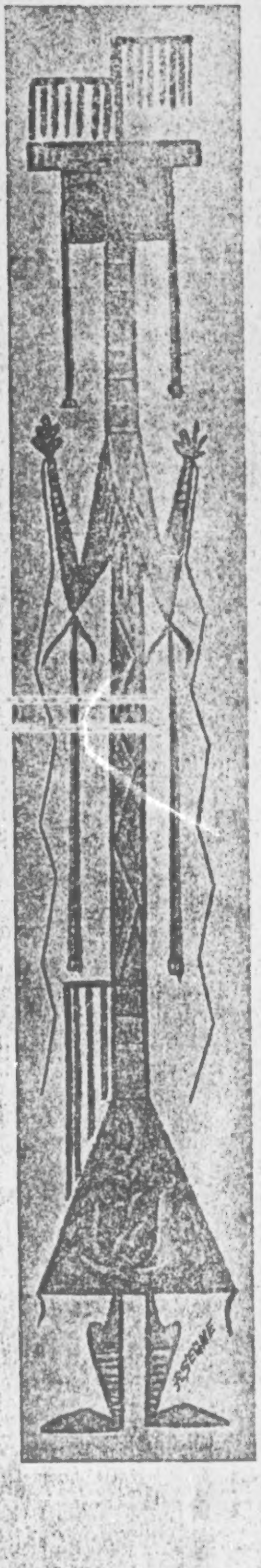
Hoffman Birney, in his ZEALOTS OF ZION, prints Hamblin's "Rules and Ways of Managing Indians" - a diplomatic code worthy of general emulation:

1. I never talk anything but the truth to them.
2. I think it useless to speak of things they cannot comprehend.
3. I strive by all means never to let them see me in passion.
4. Under no circumstances do I show fear, thereby showing to them that I have a sound heart and a straight tongue.
5. I never approach them in any austere manner nor use more words than are necessary to convey my ideas, nor in a higher tone of voice than to be distinctly heard.
6. I always listen to them when they wish to tell their grievances, and redress their wrongs, however, trifling, if possible. If I cannot, I let them know I have a desire to do so.
7. I never allow them to hear me use any obscene language, or take any unbecoming course with them.
8. I never submit to any un just demands, or submit to coercion under any circumstances; thereby showing that I govern and am governed by the rule of right and not might.
9. I have tried to observe the above rules for the past twenty years, and it has given me a salutary influence wherever I have met with them. I believe if the rules I have mentioned were generally observed there would be but little difficulty on our frontiers with the Red Men.

Hamblin is buried in Alpine, Arizona, where he died August 21, 1886, while in hiding from "polyg hunters."

From the Utah-American Guide Series,
p. 308.

Indian Children in Public Schools



INDIANS IN PUBLIC SCHOOLS OF ARIZONA

INTRODUCTION

The Bureau of Indian Affairs has assumed the responsibility for educating Indian children since before the Civil War. It now feels that these boys and girls should be allowed to attend school with non-Indians. This program of integration is receiving much attention in the State of Arizona which has the largest Indian population of any state in the union. Why is it such a big problem and what can be done about it?

The world of today in the United States is the white man's world. Indians find it difficult to live and compete in this world when they have attended segregated schools. This is not due to the fact that their education has been inferior to that which they would have received in public schools, but to the fact that they have been sheltered and kept with their own kind for too long. They do not know how to mix with non-Indians and feel at ease; they are afraid to ask how something should be done for fear of ridicule. Because of these fears and lack of sociability they are often labeled as dull, stupid, inferior and stolid people.

The majority of children who have adjusted best to living on the "outside" (aside from the ones who attended public schools) are those who have been enrolled in off-reservation federal boarding schools. Most of these schools are located in fairly large urban districts where the children are brought into contact with non-Indians at every opportunity. The YWCA, YMCA, Girl Scouts, Boy Scouts, FHA, National Council of Christians and Jews, and other like organizations, play a big part in this socializing process. The boys and girls are given opportunities for off-campus employment on week ends and make fine contacts in this way. Many of them secure on-the-job training and have a position waiting for them upon graduation from school. The nearness to colleges and universities often gives them the desire to continue their education.

If such contacts can benefit this group of children to such an extent, how much more they could profit from attending school with non-Indians!

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Prepared by Roverta V. Matter

CONTRIBUTING FACTORS CONCERNING INTEGRATION

There are many contributing factors against the integration of Indians into the public schools. One of the most pressing is financial support.

The Indian population in Arizona is the largest of any state. Sixty percent of this population, or about 50,000 Indians, is concentrated in the three counties of Navajo, Apache and Coconino. The non-Indian population is about 40,000, only 3.4% of the total non-Indian population in the state. Most of the Indians live on reservations which are tax free, leaving only small portions of taxable land. It is difficult for these three counties to support schools for non-Indians and virtually impossible to provide facilities for Indians unless they receive aid from some other source.

Other counties of large population have smaller reservations with few Indians; their representatives are not overly enthusiastic about state-supported Indian education. Even though the federal government is willing to assist in financing the integration, legislators fear that it will withdraw its support once the transfer is made.

Another factor against integration is the lack of facilities. The state could take over the present federal schools but still would have inadequate housing for the added enrollment. Many of the Navajo and Papago children are receiving their education in boarding schools in California, Nevada, Utah, Oregon and New Mexico. This initial cost would be very great.

The fact that the Indian population is largely rural presents another problem of some magnitude. This is especially true of the Navajos, for theirs is the largest reservation and the largest population. Since most of them are sheep herders, they live where grazing is available. This means a constant shifting of residence. Also, they live in family groups, not villages, so it is even more difficult to gather them in.

Even though the Papagos live in villages, they present a similar problem as the villages are scattered over the reservation which is a large one. To add to the burden, many of the people depend upon their earnings from picking cotton. Children can pick cotton and help to support the family - thus many miss school during this season, making it difficult to keep a balanced average daily attendance.

The other tribes do not present as many difficulties because of their living havits. Most of them are village dwellers, not scattered over such vast areas, making it easier to locate schools accessible to the children.

There are problems concerning integration, however, which have nothing to do with financing by others, and some of these are more difficult to overcome. Most Indian families have a limited income. While it is true that the discovery of uranium has made a difference in the financial status of some Navajos; that the sale of cattle and timber has raised the income of various Apaches and that relocation to the Colorado River area has affected the living standards of famalies from several of the northern tribes, by and large the majority of Indians have incomes below that of the average family.

Children in school want to dress like their peers. It is almost impossible for the average Indian family to provide the desired kind of school clothing. The federal government provided not only clothing but all other school necessities at one time. Since the children who attend boarding schools are able to secure employment and some of the tribal councils are giving aid, this practice has been largely done away with. Lack of proper clothing , however, still is a contributing factor to the number of drop-outs of Indian children in public schools.

Somewhat related to low income is the problem of health. Trachoma, a disease of the eyes, has evidently always been a burden to the Indians. The white man has been able to assist them with this through treatment and the teaching of prevention. It has been said many times that tuberculosis, the most dreaded of diseases among the Indians, was unknown until after the advent of the white man. Again, due to the teaching of prevention and treatment, to tests, and to the mobile x-ray units the incidence of tuberculosis is declining.

According to the Indian Service, "in recent years where comparative tests have been made of both Indian and white children in public schools, more illness has been found among the whites than among the Indians."

Indian religion has many traditional ceremonials and the parents like to have the children present at these times. Most of the children are far from unwilling to attend. This necessitates absences from school. Boarding schools do not find this as much of a problem as do day schools and peripheral schools where the parents are able to exercise a more marked influence.

The cultural background of the Indian is scarcely comparable to that of the non-Indians who surround him. He is more or less isolated in his world; steeped in the traditions, customs and practices of his fore-fathers. He knows little of what goes on around him. He has seen airplanes flying over and trains going past; some have heard radios and have seen and heard telephones used; a very few have seen television. The vast majority, however, have no radio, no telephone, no electricity to run appliances - not even a newspaper in the home. They have never bathed in a tub nor been introduced to the use of a water closet. Some do not even know what it means to be weighed. When such children enter school it is as if they are going into an entirely different world.

The attitudes of Indians toward education are varying. Some tribes, such as the Pimas, have striven for an education since the very early days. Others, as the Navajos and Papagoes, have shied away from education. Since the end of World War II, more and more Indians have been clamoring for education. Many young Indian men were members of the Armed Services. Through their travels and contacts with other people, new avenues of living were opened to them. They discovered that it was difficult to make use of these openings without at least a high school education. The veterans have exerted much influence on the tribal leaders as well as the tribal members, resulting in ever increasing numbers of children going to school as well as the veterans themselves taking advantage of their GI rights.

Their attitudes about integration also vary. Most of them admit that it will come about sooner or later and agree that it will be a good thing. They do not want it rushed, however, as many of them do not feel that the Indian population is ready for it. They also want to have the final say in the matter. A few are openly against integration, feeling that it is the obligation of the federal government to educate them. Still others favor integration but feel that the problems involved, due to low income, will have to be solved first.

The language handicap is one of the largest hurdles to be jumped. In the fourteen distinct tribes in Arizona, fourteen different languages are spoken. It is true that some tribes can converse to a limited degree with others, due to certain similarities. This is found between the Pimas and Papagos; Paiutes and Chemehuevis; Mohaves and Maricopas; Havasupais, Hualapais and Yavapais; Apaches and Navajos. None of these languages has any resemblance to English. Overcoming the language barrier is a formidable task, even though English is spoken more widely by Indians than ever before. This use has been necessitated by the intermingling of the tribes in agricultural areas, by off-reservation employment and the further influence of the Second World War.

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Contributing Factors Concerning Integration - #6 (Matter)

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ADJUSTMENT OF THE INDIAN CHILDREN TO THE PUBLIC SCHOOLS

by
MARIE BUTLER

"All Indian children living within a State are citizens of that State and are entitled to receive any and all benefits extended by the State to any of its other citizens, for Indians are subject to most state taxes in support of education."[1]

"The only exception is the State of Mississippi which does not admit Indians because of color."[2]

Our Federal Government makes contracts with the various states when the school districts need financial assistance. The Indians have been provided with everything from books to clothes in a white man's way; for a white man's curriculum.

The Indian parents had little interest in our generosity because there was the lack of association with their own experiences. Learning was not pleasant. Children were punished for speaking their own language, the only means of communication which they knew. Parents did not encourage education. They did not know how their children might be treated. They often hid them to avoid the terrors associated with school. It was natural for the human mind to rebel against force.

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[1] "Indian Education", Vol. 211 September 15, 1951, Department of the Interior, Washington, D. C.

[2] Goodman, Basil Henry, "An Investigation of the Adjustment of the Apache Indians to the Public Schools of the State of Arizona", A Thesis for B.A., Arizona State College, Tempe, Arizona, 1951.

Adjustment of the Indian Children to
the Public Schools - #2 (Butler)

There was nothing for them to do but accept the change and face the conditions as Indians have done since the first contact with education. Adjustment came from an outside force but has gradually been accepted until now it is the force from within themselves that builds up the courage, interest, and attitudes that make Indians a part of the destiny of the world.

Parents want the best for their children. They want their rightful place with others for opportunities, accomplishments, and responsibilities in society. They want their children to learn to show respect for their associates, and they expect others to respect their children's personalities.

Respect grows grom practice of favorable attitudes built by the cooperation of parents, teachers and pupils. "Children will learn exactly and precisely what they live."[3] "They adjust to education according to their growth pattern and experiences." The happy school environment makes happy parents, and the result is an easier adjustment to school.

School was considered a good place to practice the qualities that make for the acceptance of Indian children into non-Indian society. Without going into reasons and factors behind their change in attitude, it can be said that Indians of today almost universally place an extremely high value on education.

The point of view began to change when Indians were recognized as people capable of working out their own affairs and finding solutions to their own problems. Solutions had to come from the people themselves. "The plans that evolve should come to be regarded as their own plans with which they will be willing to struggle at any cost to see them carried to completion."[5] It is up to us to "have the patience and understanding necessary to aid in bringing about a healthy adjustment from their way of life to which we find our material being."[6]

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[3] Indian Education - "Children Need Experience" No. 234, P. 4, February 15, 1953.

Indians do not have the problem of being accepted in our way of life as some other race may have. Their own desire to become a part of the new culture by readily learning and accepting it, makes adjustment a lesser task for them. From the simple life of the Indian system to the more complex way of living today, the Indian is fast moving toward solving his problems, and also, showing us how we can adjust to others.

The Indian has turned his tragic ordeals to an inspiration for us all. He has done more adjusting in 300 years than some races have yet not done in a 1,000 years.

In trying to shape all children in the same mold at school, we have made undesirable products. Adjustment to school has often been a disturbing result because of the lack of understanding of human differences and similarities in the various races of people. The Indian children have the same basic needs as those of all children. How schools expected to make children adjust themselves, when they were complete strangers to our culture, seems too cruel to be true. But it only shows man's inhumanity to man.

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[5] Reifel, Ben , "Cultural Factors in Social Adjustment", Indian Education pamphlet No. 298, April 15, 1957. Bureau of Indian Affairs, Washington, D. C.

[6] Ibid.

The Indian is fast gaining prestige, recognition, and success, not because we made him willing to adjust, but because he desired to do so. He sees the need of adjustment because the Federal Government may soon put him on his own resources, and he is fast accepting his responsibility. Because of this event in the near future, the Indian children are being trained and encouraged by their parents to go to school.

Laurence D. Haskew said, "It is easier to float a boat when the tide is in. Pushing and hauling won't help get the boat to water. Wait for the tide."[7] The tide is in and Indian children are getting ready to diagnose their difficulties and give solutions. Their adjustment to school proves their capabilities and desires.

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[7] Haskew, Laurence D., This is Teaching, Scott, Foresman and Company, Chicago, Illinois, 1956.

Adjustment of the Indian Children
to the Public Schools - #5 (Butler)

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OBJECTIVES OF INDIAN EDUCATION

The primary educational objectives of schools where Indian students are enrolled are:

1. To give students an understanding and appreciation of their own tribal lore, art, music and community organization.
2. To teach students, through their own participation in school and government, to become constructive citizens of their communities.
3. To aid students in analyzing the economic resources of their reservation and in planning more effective ways of utilizing these resources for the improvement of standards of living.
4. To teach through actual demonstration, intelligent conservation of natural resources.
5. To give students first-hand experience in livestock management, use of native materials in housing and clothing, in subsistence gardening, cooperative marketing, farm mechanics, and whatever other vocational skills are needed to earn a livelihood in the region.
6. To develop better health habits, improve sanitation, and higher standards of diet with a view to prevention of trachoma, tuberculosis, and infant diseases.
7. To give students an understanding of the social and economic world immediately about them and to aid them in achieving some mastery over their environment.
8. To serve as a community center in meeting the social and economic needs of the community.

— Federal Bureau of Indian Affairs

CRITERIA FOR THE STATE OF ARIZONA

JOHNSON-O'MALLEY CONTRACT FUNDS

I. "The Bureau of Indian Affairs will pay the full cost for children of one-fourth or more degree Indian blood living with parents on tax-exempt land not in a school district."

II. "The Bureau will pay full per capita costs of the school attended for those children who will be boarded by the Bureau in towns for the purpose of attending public schools."

III. "The Bureau will pay the share of the per capita cost of education of children of one-fourth or more degree Indian blood residing on tax-exempt Indian land within organized public school districts which would ordinarily be paid for by local and county taxes."

IV. "The Bureau will pay for special services provided for Indian pupils such as opportunity rooms, school lunches for needy pupils, and similar expenses required to assure the education of the Indian children."

V. "The Bureau will pay the full cost of education for the Indian children who are enrolled in public schools for the first time and for whom the district cannot claim entitlement to state aid."

VI. "Where an approved amalgamation of a federal and public school is in operation, the Bureau of Indian Affairs will pay that share of the cost of operating the public school that is administratively determined by State and Bureau representatives."

INDIANS IN PUBLIC SCHOOLS

Why Enroll Indians In Public Schools?

Three factors contributed principally to the shift from federal to public schools:

1. The desire of the Indians themselves for non-segregated education.
2. The government's willingness to assist local districts in meeting the cost of educating Indian children.
3. The voluntary movement of Indians into areas of seasonal employment.

It is felt that children benefit from grades to higher branches of learning if kept in one system, the public school.[1]

The Bureau of Indian Affairs takes the position that every Indian child, by virtue of his citizenship, has a right to the same educational opportunity provided for other citizen children.

The two basic factors which are accountable for the shift of responsibility for education from the Federal Government to the States are:

1.All lands within the Continental United States are now organized into states and each state recognizes its reponsibility to provide educational opportunities equally for all its citizens.

2. The Citizenship Act of 1924 granted citizenship to all Indians residing within the Continental United States.

Therefore, legally, by virtue of Indian citizenship and Indian rights under the 14th Amendment to the United States Constitution, the answer to the responsibility for educating Indians today clearly points to State and local school districts.

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[1] Officer, James E., Indians in School, Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson, Arizona, 1956. page 35

It has been the policy of the Bureau to transfer the operation of its Federal schools to the States as rapidly as circumstances can be developed to integrate permanently Federal operations into the States' systems on a basis that will permit Indian parents to exercise equally with other parents the basic American right of a voice in local school control and management.[2]

In a 1955 Indian Education Sub-Committee of the Governor's White House Conference in Arizona, Indian opinion was that all federal schools should not be taken over and run by the public school system until the Indians themselves are ready for it.

Agnes Savilla, Treasurer, Colorado River Tribe said:

> "It is inevitable and desirable but the transition should be gradual and not sooner, or faster, than the Indians want it."

Others stated that many Indians are too poor to afford public school education because of the cost of lunches, special clothes, and other costs. They favored public school education for their children, providing these problems could be solved.

The modern era favors secondary and higher education so some of them can prepare themselves for life away from the reservation. Even those Indians engaged in subsistence farming on reservation lands realize that specialized training, not available in primary grades, can help them make the most of the limited resources at their disposal."[3]

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[2] Indian Education, Branch of Education, Bureau of Indian Affairs, Washington, D. C., Bulletin 279, February 15, 1956.

[3] Officer, James E., Indians in School, Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson, Arizona, 1956, Page #53.

Tom Segundo, former tribal council chairman of the Papagos, gives one of the important reasons for this training and preparation, not only for the Papagos, but for some other tribes. It is because the increase in Indian population makes it impossible for reservation lands to provide a living for all the people.[4]

Indian speakers at our workshop also gave World War II as another important factor, because boys who went out to compete with others away from the reservation realized that higher education is very necessary at the present time.

Tribal leaders recognize the need for education. The San Carlos Apache Council has adopted the state law pertaining to school attendance. In other tribes Tribal Law states that children must attend school until the age of eighteen, or until they complete the eighth grade.

The San Carlos Apaches are sending their children to Globe Public Schools in the fifth grade as they feel there might be less drop-outs if the children start to public school sooner. Many of the other tribes are following a similar plan wherever it is feasible.

Since the early days of Indian Education there has been a continuous increase in the number of Indian children attending public schools. For the last twenty years or more there has been a concerted drive to secure the admission of Indian children to public schools, wherever such an arrangement made it possible for Indian children to have the advantage of being educated side by side with white children.

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[4] Stocker, Joseph, Tom Segundo, Chief of the Papagos, Arizona Highways, Phoenix, Arizona, 1951. (April, 1951)

The Meriam report states:

> "The public school has the great advantage that the children are left in their own home and family setting. In addition (and many Indians regard this as especially important) attendance of Indian children at the public school means that they usually have the chance to associate daily with members of the white race. Indian children brought up in public schools with white children have the advantage of early contacts with whites while still retaining their connection with their Indian family and home. This would seem to be a good thing for both sides." [5]

The present policy is to encourage Indian attendance in the public schools, so as to make possible at an early date the withdrawal of the federal government from the responsibility of maintaining Indian schools. The off-reservation boarding schools concentrate on preparing the Indian child for eventualoff-reservation employment, so as to help make Indians self-supporting, relieve the pressures of increasing reservation populations, and prepare Indians for federal withdrawal from responsibility for their welfare. [6]

The Indian Bureau argues for public school education because they feel that the mingling of the Indian and non-Indian youngsters on the playground and in the classroom helps the Indian child to learn English and understand the culture which surrounds them. [7]

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[5] Beatty, Willard W., Education for Cultural Change, Professional Publication of the Bureau of Indian Affairs, Pages 177-180.

[6] Officer, James E., Indians in School, Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson, Arizona, 1956, P.53.

[7] Ibid., page 51.

Even in a public school which is predominantly Indian a "segregated" public school, the Indian Service educators emphusize that the Indian child comes under state laws with respect to curriculum and texts, and receives his instruction from teachers satisfying state qualifications. They maintain that the Indian boy or girl who goes on to public high school or college within his own state benefits from public school attendance in the lower grades.[8]

To Congress the most appealing argument for public school education is the fact that it costs the federal government less money than federal education.

The principal reason for the high costs of federal Indian education is the fact that so many Indian youngsters are enrolled in boarding schools which are obliged to supply them not only education but room, board, and extra-classroom supervision as well.[9]

WHAT THE FEDERAL GOVERNMENT HAS DONE

Admission to public schools has not always been easy because many Indian families have lived in poverty, which deprives them of the advantages of running water, plentiful amounts of good food and good clothes.

Indian schools have encountered the same problems but the Federal schools are equipped to deal with them and they are being eliminated.

In the mixed areas, help and guidance from the Indian Service to Indian parents, have rapidly eliminated the causes of complaint of the white parents. Today, areas in the United States where indians live side by side with whites and still do not attend the same public schools are very few in number. Each year sees one or two of these remaining "sore spots" eliminated.

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[8] Ibid.

[9] Ibid.

When it has been arranged to send Indian children to public schools, the Federal government has agreed to make a payment toward the cost of operating the local school somewhat in proportion to the loss of income because of the tax-free status of the Indian land. In most areas the amount of money actually contributed by the Federal government toward the operation of a good school has exceeded the tax which might have been levied on the Indian land.

The Federal Government permits the State Department of Education to withhold a small proportion of state contract money to finance the administration of the fund and to provide supervision for schools enrolling Indian children. The states thus take over the responsibility heretofore assumed by the Federal Government in providing education field agents to negotiate tuition contracts, supervise the enrollment of Indian children and see that they are provided with the necessary personal aids such as glasses, textbooks, and clothing to permit them to attend school in states where these are not provided free to all children.[10]

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[10] Beatty, Willard W., Education for Cultural Change, Professional Publication of the Bureau of Indian Affairs, Pages 177-180.

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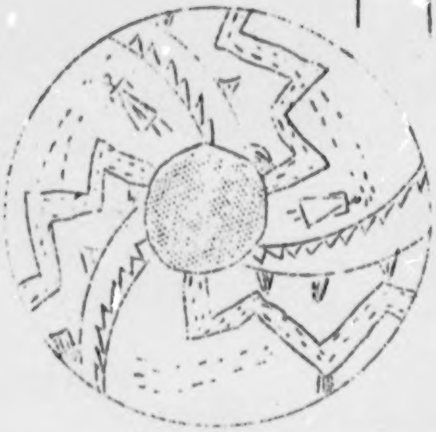
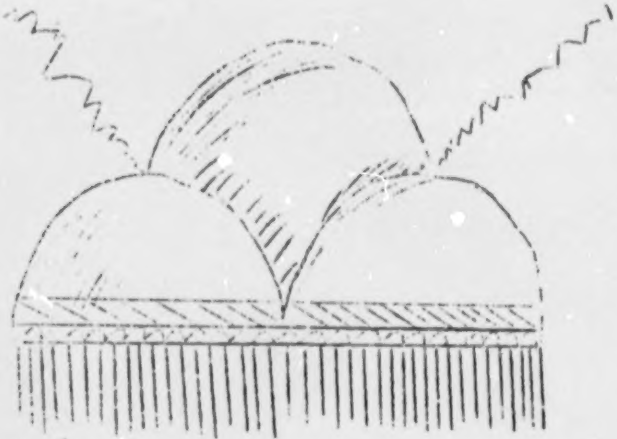
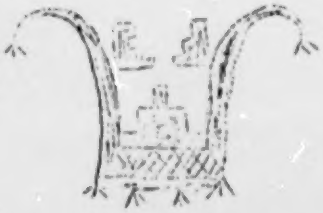
Communication

COMMUNICATION







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COMMUNICATIONS

Methods

"Constructive character education should produce mature individuals who can foresee the unwisdom of their contemplated behavior to the point that they avoid doing things that they will regret later."

WILLARD W. BEATTY

The American Indian has rejected many of the white man's contributions because they did not contribute to a better life as the Indian saw it. Because the white people could be blamed for the Indians' poverty, diseases, and deprivations these alone were reasons enough to reject the white man's ways. The Indian's culture had been proven to effectively meet his needs and satisfy his wants. When the Indian could see no value in changing his way of living, he continued in the old way.

To work together effectively the white people and the Indian must understand one another. Oftentimes this must be accomplished through interpreters among many of the older Indians.

People learn a new language when it will be useful to them to learn it. When no need is felt there is resistance to learning a second language. An individual may change his language completely and even forget a first language. Only if there is need to use both languages, will both languages be used fluently. An individual, or a group, that feels a need to learn and has a desire for learning a new language, and a reason for continuing its use, will acquire a second language with relative ease.

Communications - 2 (Shuler)

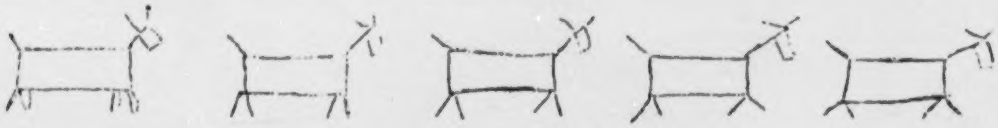
To learn a new language it is necessary to learn to speak it first. If a child cannot use a language with meaning, he cannot comprehend content. The basic language must be mastered first. Much practice and repetition are important. The child must be encouraged to practice the new language on the playground, at mealtime, and in other activities.

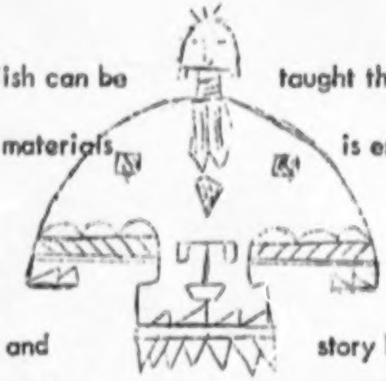
The Indian child's English vocabulary building begins as soon as he enters school. Up to this time his life has been within a different cultural pattern than that to which he is introduced upon entering school.

Care must be taken that words are not introduced too rapidly for the child's learning ability. In order to do this the teacher must use a controlled vocabulary. An oral vocabulary must be developed before written language. The child must be able to express himself orally before he can become a good reader. The Indian child needs to learn to think and speak in English in order to make the contacts necessary with the non-Indian culture.

The child's training will begin with an introduction to health habits necessary to his school living. He must be taught the use of the sanitary toilet, showers for bathing, food habits and personal cleanliness.

He also will need to learn social habits and customs considered important in our way of living. Some of our customs may not be considered important to the Indian, but, in order to live in our society, he must learn our ways. This does not mean that some of our ways are different from the Indians. Nor does it mean that the Indian's way is wrong.





Much English can be taught through play. A wide variety of concrete materials is essential and should be made available for classroom use. These materials may be grouped into areas, such as, a playhouse area, picture and story book area, work area, and a nature study area. Others may be added as the teacher desires.

A suggested list of play materials for beginners would include:

1. Playhouse with furniture - tables, beds, chairs, dishes brooms, and other equipment commonly used in the home.
2. Toy wagons, trucks, cars, airplanes, boats.
3. Wooden horse that may be saddled.
4. Toy animals - cows, horses, sheep, goats, cats, dogs, and perhaps animals found in a zoo.
5. Sticks painted various colors for building.
6. Blocks - painted and in a variety of styles and shapes.
7. Equipment for making and washing doll clothes as well as dolls.

Many of these things can be made from orange crates, clay, old stockings, spools, sticks, tin cans, and blocks of wood. The teacher should be on the look-out for materials that can be utilized.

Activities that may grow out of play are:

1. Toy naming games that not only teach the child the names of toys but teachers him to recognize a particular toy in a group.
2. Color naming games to teach the primary colors by finding articles illustrating a particular color, finding colors in pictures, crayons, or paper.
3. Counting games to teach number concepts.
4. Doll games may add mother, father, baby, brother, and

sister to the vocabulary. (Stress th and b sounds.) This game may be varied by using animal groups.

5. Finding games review names of toys and colors, and introduces new words such as "get" and "find".
6. Guessing games can be used to guess the name of a toy the child is hiding, guessing the color of a toy, or the shape.
7. Making games are good in helping to teach the child to follow directions. The children should be encouraged to give directions, too, since it is difficult for Indians to direct others. These games should be simple at first, as, make a hogan with blocks. Later the directions should include two or more suggestions.

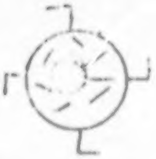
An adequate work area should contain tables and chairs to fit the children, for example: paints, brushes, and easels for painting; clay, scissors, colored paper, pencils, crayons, colored chalk, paste, newspapers, picture puzzles, needles, thread, cloth, materials for stringing, weaving looms, and magazines for viewing and cutting out pictures.

The following activities may be developed from these materials:

1. Learning names of materials through naming games in a manner similar to that for teaching names of toys.
2. Build vocabulary through instructions in how to do things. As soon as the children's vocabulary is complete enough for them to give instructions let them take turns at being the teacher.
3. Develop muscle coordination and vocabulary by cutting out pictures, drawing pictures, sewing buttons on doll clothes, clay modeling, soap carving, weaving, simple knitting, and crocheting.

The story book and picture area should contain attractive pictures and picture books, well illustrated story books, charts showing children's experiences, scrapbooks with pictures of children, toys, animals, and interesting activities, also class-made experience charts.

This material may lead to activities similar to the following:

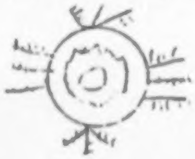


1. Telling stories from pictures.
2. Teacher reading stories with the children saying familiar parts, as in "Three Little Pigs".
3. Reading titles under pictures.
4. Children playing role of teacher in story-telling, in picture recognition games, in picture selection.
5. Looking at pictures and naming them.
6. Telling colors and numbers in pictures.
7. Telling the story of a picture.
8. Telling what is missing in missing-parts pictures.
9. Assembling jig-saw puzzles.

To develop number concept many small materials may be used; sticks, stones, spools, marbles, dominoes, seeds, puzzle pieces, small toys are all useful in this activity.

These materials may be used to arrange into groups guessing "how many?" : counting, jacks, marbles, pick-up sticks, and bean-bag toss. Other counting activities are counting the children in the room, counting the boys and girls, chairs needed for a group, paper to be passed out, pencils needed, number of scissors returned, and matching domino spots.

Every day school activities provide many opportunities for using English. Health activities provide many of them. Parts of the body - - head, hands, feet - - - may be taught through simple recognition games the way a mother would teach her small child. Body functions offer excellent opportunities for English usage, as: "see with the eyes," "eat with the mouth," "walk with the feet," "smell with the nose." When teaching how to wash the face and hands, and the proper way to bathe, teach the materials used, and such words as "dirty" and "clean."

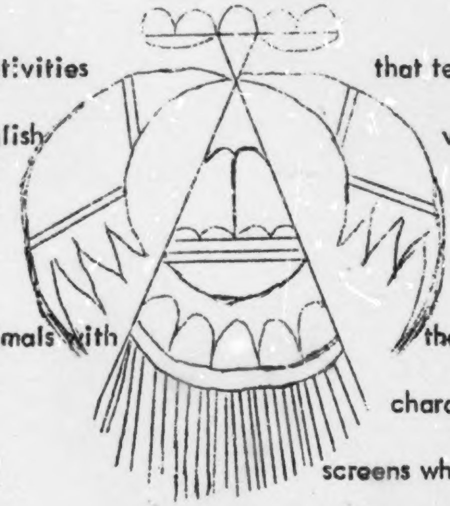


The children will need to learn the names of the articles of clothing worn. Making pictures by drawing, picture charts showing and naming clothing, and making scrapbooks using magazine pictures will carry this activity into the classroom.

Learning names of table utensils can be an interesting experience. Take plates, silverware , napkins to the classroom and show how they should be used and the names of each piece. Let the children practice using the articles in play parties using toy equipment if necessary. Correct table setting may be taught with these same materials, or perhaps they may set one of the tables they will use in the dining room. Food may be brought to the classroom to be discussed and handled. New foods may be introduced in this manner and rightfully deserve this special attention if the children are to accept them. Children will enjoy making food charts and scrapbooks. Proper table manners may be taught by play acting, classroom parties, and other real experiences.

Children need to be taught to take care of equipment and to put it away. They should learn to work quietly so as not to disturb others. This does not mean to discourage talking - - - we want them to talk and gain confidence in using English- - - but children should learn to converse in a quiet manner.

There are many simple house-keeping duties that children enjoy doing and which provide many opportunities for conversation. Some of these duties are arranging toys, books, pictures, bulletin boards, dusting furniture, caring for plants and pets, and caring for wraps.



Other activities that teachers will find helpful in building an English vocabulary are: Dramatizations of familiar stories and experiences; imitations of story-book characters and animals with the "audience" guessing the name of the character or animal being portrayed; shadow screens where the children guess the child behind the screen, or the name of the article being held up. Children will enjoy moving pictures they have made on a roll of paper showing scenes of a story. Let them show and tell the stories.

There are many simple games and songs dear to a child's heart which may be used just for fun as well as for teaching. Most children enyoy Simon Says, Looby Loo, I See You, Eency Weency Spider, Mother Goose Rhymes, Lazy Mary (substitute the children's names) , Red Riding Hood, Billy Goats Gruff, Ten Little Indians, and countless others that seem to have a universal appeal to children. Birthdays, special holidays, which we observe, seasons, days of the week, and names of the months are other bits of our culture the Indian child will need to acquire.

To help the Indian children learn English words, teach sounds used in our language. Show him how the mouth, vocal cords, teeth and lips help to pronounce different and difficult sounds. Teach him sounds and words using those sounds for him to imitate. Much practice and repetition are important in learning a new language.

As the children progress to more mature groups, they should assume more classroom responsibilities. Many procedures used with beginners should be carried over into the intermediate groups with a further enrichment of experiences. These groups should be ready to read on a level about equal to that found in public schools although the Indian child's experiences will probably be more limited. The teacher must make a real effort to introduce the children to an everwidening acquaintance with the non-Indian culture in which they will have to live.

Richer reading experiences may be provided by reading for pleasure, reading for information, and reading for appreciation. Dramatizations, story-telling, and sharing reading experiences make use of some of reading experiences make use of some of reading experiences.

Field trips to non-Indian schools, classrooms, plays, and entertainments let the Indian see what other children of the same age are doing. Similar trips to business activities such as bakeries, packing plants, garmet factories, machine shop, light plant,creamery,dairy plants and many others show the children the working activities of the dominant culture.

The school should provide social activities on the child's level, such as, making introductions, using the telephone, planning trips, parties and programs.

Through use of the recorder, radio, television, and films the Indian child can become familiar with many non-Indian customs, songs, games and

English usage.

The older child needs a continuation of all that has been taught the younger child. He will need greater opportunities to practice speaking, reading, and writing English in order to develop increasingly in skill and content subjects. These opportunities must be kept meaningful and within the child's needs. The need for the mastery of fundamentals is important as they provide an incentive for learning.

The high school teacher must find content material that is near the reading level of the child. She must give the child help and encouragement in overcoming his weaknesses. She may find it necessary to divide the class in groups in order that each child may get the most from the instruction given.

Situations should be set up in which the children use and listen to English. These may be field trips, student projects, club meetings, student bank, cafeteria, medical examinations, and many other projects. Problems of special interest to the teen-age child make excellent discussion topics. A few of these problems are party planning, personal grooming, home and family life, duties of a host or hostess, making introductions properly, and behavior in buses, at the movies, and on dates.

Schools must train the pupils to cooperate with each other, to respect the rights and opinions of others, to develop desirable habits and attitudes, and to give and take. The school must provide many meaningful activities where this training is a part of the regular program. Every department must cooperate. Every department should know what is being taught in other classes so this learning may be continuous.

Opportunity should be given for the Indian children in off-reservation schools to practice the work they have chosen to follow by job-placement after school, on Saturdays, and during the summer to give them experience in working with non-Indians to learn their ways and customs and to give additional training under school supervision. This gives the Indian greater opportunity for success in permanent job-placement after finishing school.

Contact with adults through visits to the home where possible, P. T. A. Meetings, and Adult Education Classes can help to educate the parents to see the need of an education and the ability to speak English for their children. Pre-school meetings with the parents and holding special parents' days while school is in session help to build good relationships and better understandings between the school and the home.

Presented by:
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HIGH SCHOOL

COMMUNICATION THROUGH WRITING

Some independence in written communication is a reasonable goal for second grade children to achieve. The seven year old has had a background of successful communication through speech but he now feels both a need and a desire to express himself on paper. He is over the first hurdle of learning the mechanics of manuscript writing, and if he is allowed to continue that type of writing in second grade it becomes a usable tool.

He has a feeling for spelling although no formal spelling will have been taught up to now.

You will need to maintain:

1. Pupil interest in writing.
2. Provide occasions for writing.
3. Continue to teach handwriting.
4. Introduce spelling.
5. Encourage creative writing.
6. Clarify sentence sense, punctuation and capitalization.
7. Help pupils feel a desire to write well.

Writing Needs:

Inasmuch as pupils need to identify their possessions, the writing of names is important. You may wish to make name cards for copying using lined writing paper stapled on cardboard strips.

Frequently the children will need to complete work by writing only one word, one phrase, or one sentence.

Material of this nature is found in workbooks, in various types of work sheets or in study work written on the blackboard.

The writing of numbers is needed for indicating pages of a booklet, copying telephone numbers and home addresses, keeping records of lunch money or attendance and recording the daily temperature involves number work. Standards for the size and form of numbers need to be clarified early in the school year.

Creative writing has a definite place in the second grade program. It is a kind that all children thoroughly enjoy.

WRITING SKILLS:

The finer co-ordination of a seven year old enables him to write with much greater ease than he did during the preceding year.

Written language forms.

Is this right? This is the question often asked by the seven year old as he presents his written paper for approval.

In the second grade children need to learn the following:

1. Sentence sense
2. Paragraph form
3. Punctuation and capitalization

For the Indian of yesterday sign language was a necessity; for boys and girls of today sign language is fun. It is useful too whenever it is convenient to talk silently on nature hikes, for instance sign language is a great help by practicing it and using it among your friends you can soon develop great skill in an ancient art that is still used by the American Indian.

Writing is an outlet for thought and for emotion. The ability to write fluently frees the inhibited, encourages the timid, eases the taunt, and gives a delightful sense of well being to the average person. The very fact that the Indian school child is torn between two ways of speaking, two modes of living, two economic goals and two sets of racial values tends to make him inhibited, timid and ill at ease.

Writing is the answer. A child's scribbled scrap of paper taken to the teacher's desk, frees on silver wings, the magic of his thoughts.

No child sits down and writes just like that. No miracle takes place. It is as difficult for the Indian child to acquire the ability to make written words with pencil and chalk as it was for him to make spoken words with lips and tongue. If the teacher is not skilled, this muscular difficulty in writing will dam up for all time the flow of expression. The child should be taught writing as a muscular skill. Until it becomes easy to write he should not be forced to think of the shape and the size and the looks of the written words.

But long before the child becomes skilled in writing, he can know how delightful and how necessary it is for the teacher to put his words on paper for him.

Prepared by:
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COMMON SPEECH ERRORS

To the Indian child learning a foreign language, like any learning, is dependent upon many factors among which are background , use, intelligence, maturity and desire to learn. Most important of all these factors is the desire to learn the new language. The desire to learn is in turn dependent upon needs.

Individuals will learn a second language when they see a need to learn it, and they tend to resist learning a second language, when they are unaware of such a need.

The non-English speaking child who comes to Indian schools must therefore, during his four to five hours a day of schooling, pass through the same stages in the acquisition of English that he has passed through in eight to ten hours a day for five or six years in acquiring the native language and his teachers usually expect him todo it in a matter of months.

The teacher should offer frequent repetition of words and ideas to help the youngsters who struggle to attach firm and comprehensible meanings to this new language.

The Indian child grasping a word here and there, and then having to identify it with an idea, laboriously pulls himself along. If there is any carelessness on the part of the teacher, it is revealed in the child's inept pronunciation or written spelling. While teachers have been conscious of the difficulty, which the Indian child encounters in pronouncing English sounds, they are unconscious of the fact that their own pronunciations are often faulty. English speaking people with whom they converse understand the intention of their incomplete speech but Indian children with no other model to go by imitate their teachers and never know that letters or syllables are missing.[1]

According to the Minumum Essential Goals for Indian Children:

Language learnings should be purposely kept at an absolute minimum so that sufficient repetition can be given to fix the basic vocabulary. The minimum vocabulary listed, including all plural forms of nouns and all the verb forms, numbers three hundred fifty. Teachers are expected to use all words that they find essential for conversation in their own particular classroom environment and still keep within the three hundred fifty word maximum.

Generally, children in the beginning will have little need for the singular form, since for the most part in their experiences they will need to use only the plural form of the word. They should be trained to hear the difference in the pronunciation of the singular and plural forms, and to make the distinction clearly in their own speech.

Verb forms cause the greatest difficulty in learning English. Only the forms most needed by the child in the conversation connected with the child's everyday activities should be listed. If verb forms are limited in number so that it is possible for the child to master that which he is exposed to before new forms are presented to him, incorrect use of verb forms will be avoided. In this way no time will have to be devoted later to unlearning incorrect forms. Learning should be developmental rather than corrective.

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[1] Beatty, Willard W., Education for Cultural Change, Printing Department, Chilocco, Oklahoma, 1953.

The child from the beginning should learn the correct pronunciation of the English words to be used. He acquires correctness of pronunciation by imitating the English speech of others. This does not mean he will sqy words perfectly the first time he hears them, but through trial and error he will approach the pronunciation of English speaking persons around him.

Before the child can imitate correctly he must first hear the English sounds correctly. The peculiarities in the English speech of Indian children are due, for the most part, to the fact that the children do not hear the difference between what they themselves say and what they are trying to imitate. Once the ability to hear accurately is developed, at least to the point where children can hear the difference between correct and incorrect pronunciation, they can learn to say the word correctly with little help other than exposure to English together with practice on their part. This applies to young children whose speech muscles have not yet become accustomed to producing incorrect English sounds. It is important that speech habits be established in correct patterns at this level, otherwise a great deal of corrective work at later levels is necessary to undo the damage.

The teacher will go slowly enough at the beginning to fix correct pronunciation of vocabulary. This is done by training the ear to hear English correctly to the point where the child can distinguish readily likenesses and differences in English sounds. The teacher will then provide experiences that will tempt the child to practice imitating what he hears. Here again instruction is developmental instead of corrective.

In order to remedy an incorrect speech sound you will need to demonstrate how the tongue, teeth, lips and jaw are used. A mirror will help in cases where the child cannot seem to place his teeth and lips to reproduce the proper sound.

The use of specific auditory games can be fun as well as increase hearing acuity. The teacher may suggest a few moments of silence and see how many sounds the children can hear, for example: horns of passing automobiles, ticking of the clock, the wind, and so on. A similar game is to have the pupils imitate sounds of animals, such as cats, lambs, puppies, or many others, and then see whether or not other pupils can identify the animal, or animals.

Baily-Horrocks and Tarreson says: "Defective speech may be caused also by emotional immaturity, mental retardation, poor motor co-ordination, and careless or incorrect speech at home." This type of speech is the direct responsibility of the school personnel. If there is uncertainty as to which specific sounds are being mispronounced, you may refer to speech records or give tests. Picture tests have been devised for testing sounds in the initial, middle, and final position. (Example: You may also collect a basket of objects such as a toy pig, an apple, and a cup.) As a child takes each object out of the basket and names it you can hear the "tested sound" in each position.

Common Speech Errors - 5 (Laster)

Some of the common speech errors that I have observed are the omission, substitution and addition of letrers. Here are some examples: Substitution of d or s for "th"; - "s" endings - also ed and ing are often omitted. There is a tendency to confuse b, d, t, and p sounds.

This seems to be fairly general of all tribes.

Presented by:
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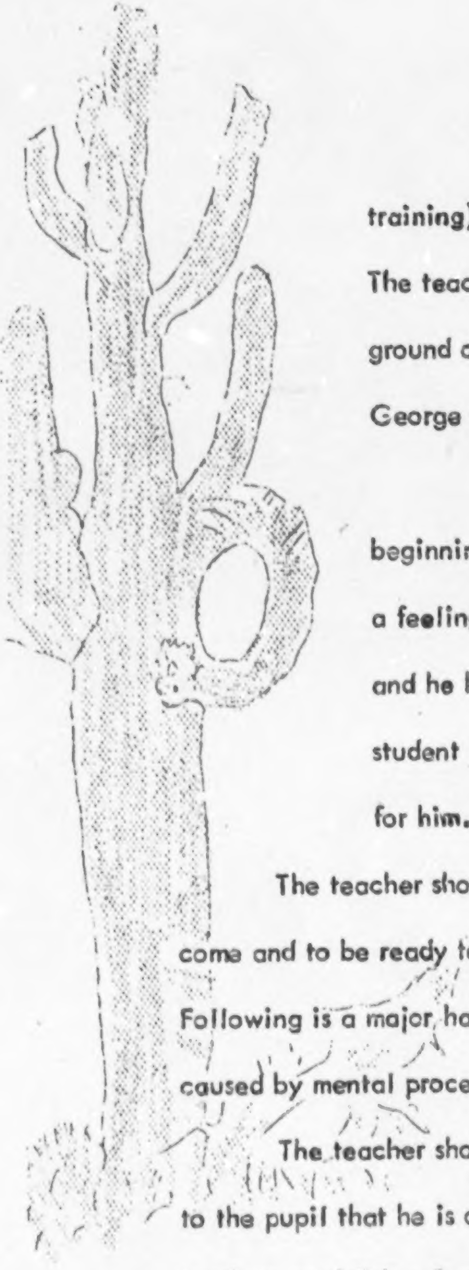
ORAL RESPONSE



The first and foremost prerequisite (except the requirtraining) is to study the culture of the non-English speaking child. The teacher should learn all she can about the cultural background of the individual student. This is the advice of Dr. George L. Sanchez.

The conversation method is a slow process at the beginning but it helps to give the non-English speaking student a feeling of self confidence in that he knows what he is saying and he knows he is saying it correctly. After that when the student is introduced to reading it is a pleasurable experience for him.

The teacher should know that the bilingual child has obstacles to overcome and to be ready to adjust her methods of teaching to fit the pupil's needs. Following is a major handicap which must be faced: The slowness of response caused by mental processes dealing with two languages.

The teacher should exercise a genuine interest in and give assurance to the pupil that he is of equal value to anyone else in the classroom. This tends to establish a feeling of security. One way to accomplish this is to learn the child's name quickly and pronounce it correctly.

Meaningful concepts are essential to the teaching of language. Words are merely labels to name concepts. Meaning is developed by use of concrete objects and verbalism is overcome through the use of first hand experiences, demonstrations, experiments, observations of live specimens, use of flannel boards, pictures, movies, by the use of the opaque projector, etc.

Bilingual children come to school with backgrounds of concepts developed through experiences with things in their environment. They have acquired oral labels from the native language to name their concepts. The teacher should utilize the children's home experiences in her teaching by giving them the English equivalent for a limited number of their previously learned words. Learning English through varied and pleasurable experiences strengthens the bonds of association and makes recall easier.

All instruction to these children needs a background of sympathy and deep understanding of human nature, the gospel measure of patience, and an interest that knows no faltering. Good judgment and intelligence are large assets in this as in all kinds of teaching. A feeling of comradeship, friendliness and natural belief between the pupil and teacher is necessary to free the child of any embarrassment and self-consciousness.

The teacher must decide which is more important, for the child to learn to pronounce mechanically a large number of meaningless words, or to use a smaller number of words with understanding.

One of the methods I found successful in my class, especially for shy children, was to assign room duties immediately to them for a period of a week. In my situation all of the children know each other as a whole. These shy children are assigned duties that require an answer or a question to complete the assignment: as an example: In passing out books for independent reading (with so few available) we must find out if the person, or persons, have read the book before.

Other duties are for errands that have to be run. I try to use a very shy child. More often the principal and other teachers know before hand, from our day to day discussions, that the child is being sent. Naturally the child is welcomed into another classroom, or the principal's office, and returns to class beaming. With a few potted plants in the classroom, a child is asked to take care of the plants. There is the chalkboards, the bookshelves, the bulletin board and the children's wraps that all need attention, so the duty assignment for each child is on a weekly basis.

We have a teacher-pupil planning period, and during this period the children have an opportunity to help with the planning of work units, daily assignments, and classroom duties.

As our culminating activity for units of work on Transportation and Communication, we took an excursion. The purpose of this trip was to give the children a chance to see some of the means of transportation and communication. This involved quite a bit of teacher-pupil planning, such as:

1. Deciding the place of our excursion.
2. Appointment of a committee to discuss plans with principal.
3. Letters to the Chamber of Commerce, at Gallup, New Mexico, to confirm places for visitation.
4. Letters to the Agency Office to secure permission for the use of a bus and driver.

Oral Response - 4 (Beasley)

5. Letters of consent to parents.

6. A telephone call to the Chamber of Commerce to confirm date of our visit.

7. Committee to meet with Student Council for approval of funds for excursion.

Places we visited on our excursion:

1. Clash's Dairy

2. Frontier Airlines

3. Greyhound Bus Depot

4. Santa Fe Railway Station

5. Mountain States Telephone Company

6. Radio Station KGAK

As one of our follow-up activities, stories were written by all of the pupils. According to the majority of stories the most exciting experience was a live radio program featuring a Navajo disc jockey.

Presented by:
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in connection with

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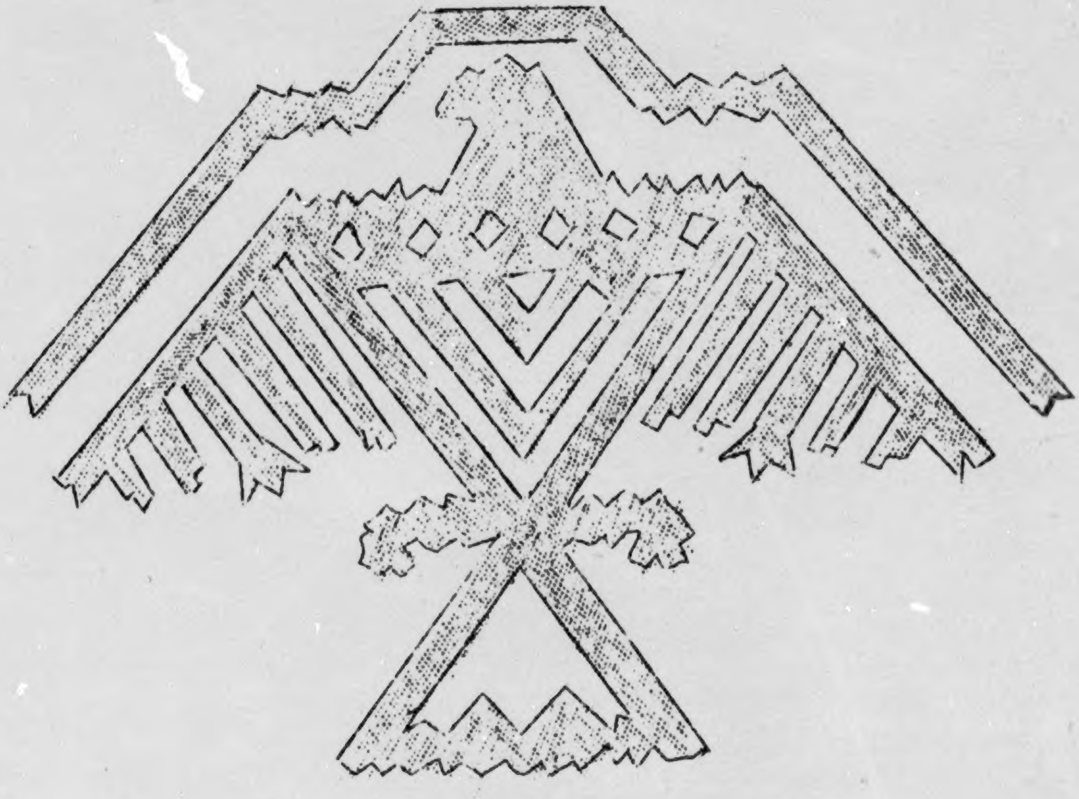
MISCELLANEOUS



TRIBAL ORGANIZATION

Mr. Harry Stevens

Dr. McPherson and participants of the Arizona State Indian Workshop:

Introduction: One-half of students are Bureau of Indian Affairs Employees.

Bimson Survey Committee -- 1953.

Before getting too deeply involved in this matter, I must apologize for reading from a prepared manuscript. It might appear that being a "little Bureaucrat," I must have everything documented in writing, but such is not the case in this instance. For over 22 years prior to my being transferred to the Phoenix Area Office, I was stationed at quite a number of Indian Agencies over the country where the Indian people were predominantly full-bloods. During that time, it was part of my job to participate in literally hundreds of meetings and discussions with these Indian groups where it was necessary to use an interpreter. Here, I might say, is a very good subject for a book for someone to write, and it could well be called "Interpreting in the Indian Service." Anyway, when one is talking to such an Indian group, he starts out for a few paragraphs and then the interpreter takes over.

> It is very hard for him to say in exact words in his own language what you have just said. His explanation may be long and contain many phrases such as "mas o mas" which means "it is just about the same as". After a lapse of time unless you have a written copy it is very difficult to continue your speech.

In meetings of this kind, if you want to get your point across, you almost have to have a written outline of your talk. Through the years I have followed this practice, and maybe I'm a little too old to change. I hope you will bear with me.

There is an unusual amount of misunderstanding in the minds of the general public concerning Indians and the Indian Bureau, and specifically, just what should be done about the Indian problem. To speak of Indians in general, and for me to try to tell you all about them, would take much longer than any of us would be able to spend here. Also, it would be useless to try to cover the subject adequately and impartially because it would mean delving into hundreds of Treaties, Statutes, and Regulations dealing with Indian-White relationships. If I were to start out from the beginning, I would have to do considerable research on Christopher Columbus and Americus Vespucci, and include the statement of President Thomas Jefferson when he stated that for the Indians we should:

Tribal Organization - Harry Stevens

> "Encourage them to abandon hunting and to apply themselves to the pursuit of agriculture, stockraising and domestic manufacture - - - the ultimate point of peace and happiness for them is to let their settlements and ours blend together - - to intermix and become one people."

Over the past 150 years a pattern of relationships has developed between the Federal Government and the American Indians which is different in many respects from the ordinary relationships existing between the Government and its non-Indian citizens. A once-over-lightly understanding of this special Federal-Indian pattern, how it developed in the past, and what it is today -- is most essential to an intelligent analysis of the present program of the Bureau of Indian Affairs. Needless to tell you, the pattern is very complicated and as stated before, it is embodied in several hundred Treaties and Statutes negotiated and enacted over this long period of time. The pattern itself varies greatly from reservation to reservation and from tribe to tribe. It is mainly because of this vast difference in tribes, in their degree of acculturation, resources, customs, and language that itis most difficult for Indian Bureau administrators to plan effectively with Indian tribes on any one set plan for their rehabilitation. In other words, a set approach for the solution of problems cannot be used for every reservation and every Indian tribe. It is possible, however, to reduce the pattern to a reasonable, understandable basis.

Generally speaking, the relationship between the Federal Government and the Indian people is of two broad types:

1. The property or trustee relationship

2. The Service relationship

The property relationships are perhaps the most widely misunderstood. It is a common belief, for example, that all Indians are "wards of the Government" in the full sense of the term and that they are subject to Government supervision in almost every detail of their daily lives. Actually, the Indians now are as free as anyone else in their movements and in most of the decisions affecting their lives and welfare. As an aside here, I can assure you that such was not the case not too many years ago. It was not true with the Sioux of the Plains Country, the Comanches of the South, and the Apaches of Arizona and New Mexico. Back in the days when a good Indian was a dead Indian, it was necessary for members of these tribes to have a written permit signed by the Superintendent or Indian Agent that Indian So-and-So had permission to be off the reservation from one date to another.

Tribal Organization - Harry Stevens

Many non-Indians are confused on this property or trustee relationship the Federal Government has with the Indian tribes. In this relationship, the role of the Government is that of a trustee rather than a guardian; the supervision, in other words, applies to the property of the Indian rather than to his person.

Even this kind of supervision, of course, is inconsistent with what most Americans cherish in personal freedoms, and consequently calls for some explanation. Most people who are interested in Indian affairs are moderately shocked when they learn that the majority of the Indians do not enjoy unrestricted control of their property. The shock is soon dissipated, however, when they learn that these restrictions were originally established at the insistence of the Indians themselves, and any suggestions or programs designed for their wholesale abandonment today would be most vigorously opposed by the majority of the Indians who would be affected.

Many people wonder why the Indians insisted that the Government set aside certain designated areas as reservations and place restrictions on the land so that it would not be alienated. This is understandable when such cases as the sale of Manhatten Island to the Dutch for $24 worth of trinkets and beads came about. The early Indians had no idea of personal land ownership and soon they found themselves victimized in their land transactions. So, as the trend of American development moved westward, the Indians, in negotiating treaties with the Federal Government, insisted that some kind of guarantee be given them that the lands reserved for their use and occupancy would remain available to them and their descendants in perpetuity. This guarantee was generally given in the form of Federal trusteeship.

The trusteeship which the Federal Government has on Indian lands means, essentially, that the lands cannot be alienated or encumbered without Federal consent and that there must be some degree of Federal supervision to insure that these resources are wisely used and properly conserved.

In addition to this trusteeship of Indian land, the Bureau also acts as a bank for tribal funds, usually derived from leases or other land transactions. Altogether there are about 80 million dollars of tribal funds and 56 million dollars of voluntary deposits by individual Indians now held in trust. For the past several years we have been encouraging the tribes to bond their tribal officials and place their funds in Federal Reserve Banks just like other non-Indian citizens. This is true with several tribes in Arizona.

Now we come to the second broad type of relationship the Federal Government has to the Indians, and that is in providing a wide range of services to them. Some of these services, which are directly related to the use of land and other natural resources, are in a broad sense a part of the general trusteeship responsibility. These include credit for financing agricultural and commercial enterprises, extension type guidance in farm and home management practices, assistance in forest and range management, the promotion of soil and water conservation, aid in the development of irrigation projects, and the construction and maintenance of roads on Indian lands.

The other services rendered by the Bureau are of a more personal type. They include the provision of educational facilities for all children of school age, hospital care and public health service, assistance to tribal organizations in the maintenance of law and order on Indian lands, welfare assistance for needy persons who are not covered by social security, and relocation assistance for Indians wishing to seek employment and establish residence away from the reservation. Shortly, I will tell you about the programs of Relocation and Industrial Development on or near Indian reservations.

It can be clearly seen that these services given Indians are of the same type which the non-Indian receives from a variety of agencies--Federal, State, local, and even private. For the education of his children, the ordinary citizen sends his children to the regular public school system under control of the regular school board. I might say in this connection that the Indian Bureau-Arizona State contract amounts to over $1,500,000 this school year, and includes the special Navajo Program in northern Arizona. This is Federal money that is being given the various school districts where Indian children are being placed in public schools. This, we believe, is one of the most important phases of the present Indian Bureau policy. It is our belief that the association, the contact the Indian child makes at the public school is most valuable. Most of our Arizona educators believe that the value received is mutual. I do not mean to imply that our Bureau schools have been substandard in their requirements. On the contrary, our teachers are required to have additional training to that required for most public school teachers. In our consolidation of public schools with our Indian Day Schools we have, on three occasions just lately, found that Indian children were ahead in the studies taken, grade for grade.

Now, I would like to tell you something about Relocation and Industrial Development. It seems that the Relocation Program initiated by the Indian Bureau is getting to be one of the most controversial efforts we've ever put forth. Many well-meaning people have become quite alarmed over what appears to be an indiscriminate, wholesale displacement of Indians from their home reservations. These people are absolutely sure in their belief that Indians are being moved with or without their consent, and that it is being done so that scheming non-Indians will take over their possessions. Nothing could be farther from the truth. Let me give you some simple facts and figures which indicate the true picture confronting the reservation Indian.

All of you know the map of Arizona--our reservations cannot be enlarged:

1. Reservations--fixed boundaries--
   . Interior Department Appropriation Bill: ".....No funds appropriated herewith, either tribal or gratuitous, will be used for the purchase,...of additional land, ...etc."

2. Population of reservation Indians -- is growing, Indians are not the "Vanishing Americans".

   Papago increase believed to be about 2%, but closer to 4-1/2% to 5% -- 7,000 in 1940 -- 8,000 in 1950.

   3,200 Apaches at San Carlos in 1940; 4,200 in 1950.

   Navajo had 45,000-50,000 in 1928-1929; 78,000 in 1957; 100,000 in 1962; 400,000 estimated by the year 2000.

Economic surveys made on practically all of our reservations indicate that the resources such as grazing and farming are overtaxed. The Navajo Reservation is supposed to support only between 35,000 and 45,000 people on an acceptable standard ---the population there is 80,000---so something has to be done with the surplus population. The answer, to some degree, has been voluntary relocation, and attracting industry to areas close to the reservation. About 12,000 Indians have been assisted to relocate to permanent jobs since the Program of Relocation began.

Obstacles -- job and its requirements are nil.

Common, everyday living -- adjustment from reservation life to city life is main obstacle.

Complaints have been that we are taking the Indian people too far away from home.

The Bureau is now engaged in preliminary spadework in contacting industrial firms over the United States to consider plants on or near the reservations. Five such companies have been established and are providing jobs to Indians. The Navajo Tribal Council put up $300,000 in tribal funds to draw too industrial establishments . These were a subsidary of Baby Line Furniture of Los Angeles, and an electronic plant affiliated with Lear, Inc., of Santa Monica. Each will be employing about 100 Navajo workers. There is a metal fabricating company which has been operating at Kingman, and the Hualapai Reservation is not too far away. Another is being opened on the Cherokee Reservation in North Carolina. Perhaps the firm with the most potential for Indian employment is the Casa Grande Mills, which is located at Casa Grande, Arizona. It is a subsidiary of Parsons and Baker Company of Phoenixville, Pennsylvania, and manufactures garments for many retail outlets, the most important being J. C. Penney Company.

Mr. Parsons is the manager. Plant: modern, up-to-date -- indirect lighting, refrigeration -- careteria --

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> We will assist with training the necessary women -- we hope eventually one-half of the 700 employees will be Indian.

The present Commissioner of Indian Affairs is Mr. Glenn L. Emmons, of Gallup, New Mexico. Already, his program of getting every Navajo child of school age to attend school is showing great results. Well over 4,000 Navajo children are attending school for the first time in their lives this year--over 13,000 placed in school since 1953--This was a tremendous chore, and our Phoenix Area contributed personnel and equipment to get this job done.

TRIBAL ORGANIZATION

(These three very important pieces of Congressional legislation were presented by Harry Stevens in his lecture to the Indian Education Workshop #350 at A.S.C., Tempe , July 15 to August 17, 1957.)

A. The General Allotment Act of 1887

1. The Plan

It was believed that the reservation land should be divided into parcels ranging in size from two or three acres to 160 acres. These parcels or allotments, as they were then called, would be given in trust to the individual Indian heads of families and a trust patent issued to each allottee. After a certain number of years, if the Indian allottee was deemed competent, he was then issued a fee patent for the land. The land was then placed on the tax rolls and was transferable to anyone else. Many parcels or allotments had to be sold for the non-payment of taxes and also sold to non-Indians when the allottee needed money. Much land went out of Indian ownership in those days. Perhaps the biggest curse about this Act was the heirship problem it created. Many of the original allottees died intestate and it was necessary for probates to be made of their estates. The heirs, in turn , died the same way and their estates probated and created many land problems.

B. House Concurrent Resolution No. 108

During the 83d Congress, there was adopted House Concurrent Resolution No. 108, which stated that it was the policy of the Congress, as rapidly as possible, to make the Indians within the territorial limits of the United States subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States, to end their status as wards of the United States, and to grant them all of the rights and prerogatives pertaining to American citizenship; and that the Indians within the territorial limits of the United States should assume their full responsibilities as American citizens. It went on to name the tribes which they felt should be terminated from Federal supervision, and the Secretary of the Interior was directed to recommend legislation which would in time accomplish the purposes of this Act.

Needless to tell you, this has been a very controversial resolution. Many tribes and many individuals who are friends of the Indians have actively campaigned to have it stricken from the books.

C. The Indian Reorganization Act of June 18, 1934.
(Indian 4th of July)

This is perhaps the finest piece of legislation ever enacted by the Congress for the American Indian. Here for the first time, Indians were given the opportunity to legally organize and form themselves into chartered business corporations -- chartered under Federal law. It gave them the right to govern themselves, to choose and elect representatives to a governing tribal council. One of the main functions of present tribal councils is the management of tribal property with Federal assistance. Tribal councils have enacted many ordinances to protect fish and wildlife, to provide a better and more equitable use of land, and to conserve tribal land from over-grazing. They have appointed health, education, and welfare committees for the betterment of their tribal membership. Many councils have adopted Law and Order Codes for the dispensing of justice in minor offenses. (Ten major crimes)

Tribal Councils are medium for communication.

Sounding boards for the effectiveness of the Federal program.

Recommendations for tribal councils. Council membership is training ground for potential Indian leaders.

Dr. James H. M. Erickson, Head, Department of Secondary Education, Arizona State College, Tempe, Arizona, has this to say in summation of the Indian Education Workshop:

" 1. American public high schools are philosophically ready for service to the Indian student, but are not technically prepared.

2. Immediate technical preparation is imperative. Teachers must learn how to treat these students. At this university, we will (in accord with this objective) offer a unit on educating the Indian high school student in SE 311, Methods of Teaching and Evaluating in the Secondary School, effective in the fall of 1957.

3. Further technical preparation on the part of teachers should be accomplished by:

    a. Workshops of the nature of the one in which you are enrolled.

    b. Inservice education under the direction of high school administrators and/or system-wide administrators.

    c. Course offerings at the collegiate level should include the problem at all levels.

    d. It may be desirable to make a minimum amount of study required for certification, as with Arizona Constitution.

    e. An organization of teachers concerned with and involved in the problem seems both logical and vital in the immediate future."

HISTORY OF INDIAN EDUCATION

Address delivered by Mr. Paul Bramlet - Area Director of Schools
Phoenix Area Office
July 16, 1957

One cannot talk about Indian Education without a brief discussion of the four generally recognized periods of federal relations with Indians.

The first period began with the colonists and ended approximately 1871. This period is known as the treaty period, when Indian tribes were treated as separate nations. During this period some 370 treaties were made, principally regarding the use of land. It was during this time that many wars were fought and there was continual disagreement over boundaries and the breaking of treaty provisions. In general, schools were operated by churches and the federal government was not in the school program to any great extent.

During the second, or reservation period, from 1871 to 1887, the economic system of Indians was disrupted to such an extent that the whole way of Indian life was changed. It was during this period that many large boarding schools were established using the old forts for school purposes rather than going into new construction. The first federal school was established in 1860 but because of a shortage of funds, the number of schools was not large during this whole period.

During the third period of Indian history, known as the allotment period - from 1887 to 1934 - approximately 60% of Indian-owned land passed to non-Indian ownership. Federal schools continued in operation but much of the emphasis was on day schools rather than on boarding schools. As one would expect, much of the routine of the older military schools was continued during this period. The Merriam Survey of 1928 pointed out the deficiencies in both the day and boarding school systems and recommended changes, many of which were effected during the fourth period of Indian history called the Reorganization Period which began in 1934 and is still in effect. Indians were given opportunities to make constitutions and to govern themselves in a fairly democratic fashion. It was during this period that more and more emphasis was given to improving the quality of the federal schools but wherever possible to transfer activities to public schools. Several commissioners made statements to the effect that Indian children should be educated in their home environment and should attend public schools if they were available. During this period also, World War II brought to Indians the real need for education and the Bureau of Indian Affairs soon found itself without adequate classroom space, particularly at Navajo. Construction programs were stepped up, using public school facilities as well as those that could be remodeled in the Bureau, and new construction was accomplished where possible.

It was during this period also that adult education activities were started in a more formal fashion and it is expected that they will be expanded rapidly.

During this period also dormitories were built in certain towns adjacent to reservations so that the children might attend public schools. This has not been considered a good permanent policy because of the removal of Indian children from their homes but seems to be required if all Indian children are to have the opportunity of attending a school.

More and more, federal aid in one form or another has been given both for construction and for school support by the federal government to states. No clear decisions have been made as to the responsibility the federal government has so it has done it in the form of assistance rather than with the idea of prime responsibility.

The ultimate objective of Indian education is for Indians to participate just as other citizens do in the establishment and operation of schools in their own community just as is the pattern with non-Indians. At the present time, poor roads and isolated conditions make the boarding schools necessary for several more years.

Along with this participation of Indians comes the necessity for Indian responsibility in voting, taking part on school boards, PTA's, and eventually paying for public school education just as other citizens do. This is not entirely possible during the trust status of Indian land but in certain states the ultimate objective has been reached. However, particularly in the Southwest it will be many years to come before the large number of children in federal schools can be absorbed into the public schools. In the United States as a whole, out of every 10 Indian children 6 are in public schools, 3 are in federal schools and 1 is in a mission school. In Arizona and in the Southwest generally, the picture is almost reversed because approximately 80% of the children are in federal schools and 20% are in public and mission schools. Also in Arizona, 26% of the state is Indian reservation land and it will be many years before those lands are on the tax rolls.

Contrary to the belief of many people, the policy of the federal government toward Indian education has been non-partisan and the objectives of all the recent commissioners have been approximately the same. The four periods of Indian history which I mentioned earlier did constitute some change of policy but there has certainly been nothing radical since the 1934 program which actually recognized Indian participation in its own affairs to a greater degree than did previous policies. It helps one just a bit when he studies Indian history to remember the four periods and to realize what took place during each of them. Then Indian education can be put in its setting a little easier and the programs of Indian education appreciated a bit more.

THE INDIAN REORGANIZATION ACT
(Public-No. 383-73d. Congress S.3645)

To conserve and develop Indian lands and resources; to extend to Indians the right to form business and other organizations; to establish a credit system for Indians to grant certain rights of home rule to Indians; to provide for vocational education for Indians; and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled, That hereafter no land of any Indian reservation, created or set apart by treaty or agreement with the Indians, Act of Congress, Executive order, purchase, or otherwise, shall be allotted in severalty to any Indian.

SECTION 2. The existing periods of trust placed upon any Indian lands and any restriction on alienation thereof are hereby extended and continued until otherwise directed by Congress.

SECTION 3. The Secretary of the Interior, if he shall find it to be in the public interest, is hereby authorized to restore to tribal ownership the remaining surplus lands of any Indian reservation heretofore opened, or authorized to be opened, to sale, or any other form of disposal by Presidential proclamation, or by any of the public-land laws of the United States: Provided, however, That valid rights or claims of any persons to any lands so withdrawn existing on the date of the withdrawal shall not be affected by this Act: Provided further, That this section shall not apply to lands within any reclamation project heretofore authorized in any Indian reservation: provided further, That the order of the Department of the Interior signed, dated, and approved by Honorable Ray Lyman Wilbur, as Secretary of the Interior, on October 28, 1932, temporarily withdrawing lands of the Papago Indian Reservation in Arizona from all forms of mineral entry or claim under the public land mining laws, is hereby revoked and rescinded, and the lands of the said Papago Indian Reservation are hereby restored to exploration and location, under the existing mining laws of the United States, in accordance with the express terms and provisions declared and set forth in the Executive orders establishing said Papago Indian Reservation: Provided further, That damages shall be paid to the Papago Tribe for loss of any improvements on any land located for mining in such a sum as may be determined by the Secretary of the Interior but not to exceed the cost of said improvements: Provided further, That a yearly rental not to exceed five cents per acre shall be paid to the Papago Tribe for loss of the use or occupancy of any land withdrawn by the requirements of mining operations, and payments derived from damages or rentals shall be deposited in the Treasury of the United States to the credit of the Papago Tribe: Provided further, That in the event any person or persons, partnership, corporation, or association, desires a mineral patent, according to the mining laws of the United States, he or they shall first deposit in the Treasury of the United States to the credit of the Papago Tribe the sum of $1.00 per acre in lieu of annual rental, as hereinbefore provided, to compensate for the loss or occupancy of the lands withdrawn by the requirements of mining operations: Provided further, That patentee shall also pay into the Treasury of the United States to the Credit of the Papago Tribe damages for the loss of improvements not heretofore paid in such a sum as may be determined by the Secretary of the Interior, but not to exceed the cost thereof; the payment of $1.00 per acre for surface use to be refunded to patentee in the event that patent is not acquired.

Nothing herein contained shall restrict the granting or use of permits for easements or rights-of-way; or ingress or egress over the lands for all proper and lawful purposes; and nothing contained herein except as expressly provided, shall be construed as authority for the Secretary of the Interior, or any other person, to issue or promulgate a rule or regulation in conflict with the Executive Order of February 1, 1917, creating the Papago Indian Reservation in Arizona or the Act of February 21, 1931 (46 Stat. 1212).

SECTION 4. Except as herein provided, no sale, devise, gift, exchange or other transfers or restricted Indian lands or of shares in the assets of any Indian tribe or corporation organized hereunder, shall be made or approved: Provided, however, That such lands or interests may, with the approval of the Secretary of the Interior, be sold, devised, or otherwise transferred to the Indian tribe in which the lands or shares are located or from which the shares were derived or to a successor corporation; and in all instances such lands or interests shall descend or be devised, in accorance with the then existing laws of the State, or Federal laws where applicable, in which said lands are located or in which the subject matter of the corporation is located, to any member of such tribe or of such corporation or any heirs of such member; Provided further, That the Secretary of the Interior may authorize voluntary exchanges of lands of equal value and the voluntary exchange of shares of equal value whenever such exchange, in his judgment, is expedient and beneficial for or compatible with the proper consolidation of Indian lands and for the benefit of co-operative organizations.

SECTION 5. The Secretary of the Interior is hereby authorized, in his discretion, to acquire through purchase, relinquishment, gift, exchange, or assignment, any interest in lands, water rights, or surface rights to lands, within or without existing reservations, including trust or otherwise restricted allotments whether the allottee be living or deceased, for the purpose of providing land for Indians.

For the acquisition of such lands, interests in lands, water rights, and surface rights, and for expenses incident to such acquisition, there is hereby authorized to be appropriated, out of any funds in the Treasury not otherwise appropriated, a sum not to exceed $2,000,000 in any one fiscal year: Provided, That no part of such funds shall be used to acquire additional land outside of the exterior boundaries of Navajo Indian Reservation for Navajo Indians in Arizona and New Mexico, in the event that the proposed Navajo boundary extension measures now pending in Congress and embodied in the bills (S. 2499 and H.R. 8927) to define the exterior boundaries of the Navajo Indian Reservation in Arizona, and for other purposes, and the bills (S. 2531 and H.R. 8982) to define the exterior boundries of the Navajo Indian Reservation in New Mexico and for other purposes, or similar legislation, become law.

The unexpended balances of any appropriations made pursuant to this section shall remain available until expended.

Title to any lands or rights acquired pursuant to this Act shall be taken in the name of the United States in trust for the Indian tribe or individual Indian for which the land is acquired, and such lands or rights shall be exempt from State and local taxation.

SECTION 6. The Secretary of the Interior is directed to make rules and regulations for the operation and management of Indian forestry units on the principle of sustained yield management, to restrict the number of livestock grazed on Indian range units to the estimated carrying capacity of such ranges, and to promulgate such other rules and regulations as may be necessary to protect the range from deterioration, to prevent soil erosion, to assure full utilization of the range, and like purposes.

SECTION 7. The Secretary of the Interior is hereby authorized to proclaim new Indian reservations on lands acquired pursuant to any authority conferred by this Act, or to add such lands to existing reservations: Provided, That lands added to existing reservations shall be designated for the exclusive use of Indians entitled by enrollment or by tribal membership to residence at such reservations.

SECTION 8. Nothing contained in this Act shall be construed to relate to Indian holdings of allorments or homesteads upon the public domain outside of the geographic boundaries of any Indian reservation now existing or established hereafter.

SECTION 9. There is hereby authorized to be appropriated, out of any funds in the Treasury not otherwise appropriated, such sums as may be necessary, but not to exceed $250,000 in any fiscal year, to be expended at the order of the Secretary of the Interior, in defraying the expenses of organizing Indian chartered corporations or other organizations created under this Act.

SECTION 10. There is hereby authorized to be appropriated, out of any funds in the Treasury not otherwise appropriated, the sum of $10,000,000 to be established as a revolving fund from which the Secretary of the Interior, under such rules and regulations as he may prescribe, may make loans to Indian chartered corporations for the purpose of promoting the economic development of such tribes and of their members and may defray the expenses of administering such loans. Repayment of amounts loaned under this authorization shall be credited to the revolving fund and shall be available for the purposes for which the fund is established. A report shall be made annually to Congress of transactions under this authorization.

SECTION 11. There is hereby authorized to be appropriated, out of any funds in the United States Treasury not otherwise appropriated, a sum not to exceed $250,000 annually, together with any unexpended balances of previous appropriations made pursuant to this section, for loans to Indians for the payment of tuition and other expenses in recognized vocational and trade schools: Provided, That not more than $50,000 of such sum shall be available for loans to Indian students in high schools and colleges. Such loans shall be reimbursable under rules established by the Commissioner of Indian Affairs.

SECTION 12. The Secretary of the Interior is directed to establish standards of health, age, character, experience, knowledge, and ability for Indians who may be appointed, without regard to civil service laws, to the various positions maintained, now or hereafter, by the Indian Office, in the administration of functions or services affecting any Indian tribe. Such qualified Indians shall hereafter have the preference to appointment to vacancies in any such positions.

SECTION 13. The provisions of this Act shall not apply to any of the Territories, colonies, or insular possessions of the United States, except that sections 9, 10, 11, 12, and 16, shall apply to the Territory of Alaska: Provided, That Sections 2, 4, 7, 16, 17, and 18 of this Act shall not apply to the following-named Indian tribes, the members of such Indian tribes, together with members of other tribes affiliated with such named tribes located in the State of Oklahoma, as follows: Cheyenne, Arapaho , Apache, Comanche, Kiowa, Caddo, Delaware, Wichita, Kaw, Otoe, Tonkawa, Pawnee, Ponca, Shawnee, Ottawa, Quapaw, Seneca, Wyandotte, Iowa, Sac and Fox, Kickapoo, Pottawatomi, Cherokee, Chicksaw, Choctaw, Creek, and Seminole. Section 4 of this Act shall not apply to the Indians of the Klamath Reservation in Oregon.

SECTION 14. The Secretary of the Interior is hereby directed to continue the allowance of the articles enumerated in section 17 of the Act of March 2, 1889 (23 Stat. L. 894), or their commuted cash value under the Act of June 10, 1896 (29 Stat. L. 334), to all Sioux Indians who would be eligible, but for the provisions of this Act, to receive allotments of lands in severalty under section 19 of the Act of May 29, 1908 (25 Stat. L. 451), or under any prior Act, and who have the prescribed status of the head of a family or single person over the age of eighteen years, and his approval shall be final and conclusive, claims therefor to be paid as formerly from the permanent appropriation made by said section 17 and carried on the books of the Treasury for this purpose. No person shall receive in his own right more than one allowance of the benefits, and application must be made and approved during the lifetime of the allottee or the right shall lapse. Such benefits shall continue to be paid upon such reservation until such time as the lands available therein for allotment at the time of the passage of this Act would have been exhausted by the award to each person receiving such benefits of an allotment of eighty acres of such land.

SECTION 15. Nothing in this Act shall be construed to impair or prejudice any claim or suit of any Indian tribe against the United States. It is hereby declared to be the intent of Congress that no expenditures for the benefit of Indians made out of appropriations authorized by this Act shall be considered as offsets in any suit brought to recover upon any claim of such Indians against the United States.

SECTION 16. Any Indian tribe, or tribes, residing on the same reservation, shall have the right to organize for its common welfare, and may adopt an appropriate constitution and bylaws, which shall become effective when ratified by a majority vote of the adult members of the tribe, or of the adult Indians residing on such reservation, as the case may be, at a special election authorized and called by the Secretary of the Interior under such rules and regulations as he may prescribe. Such constitution and bylaws when ratified as aforesaid and approved by the Secretary of the Interior shall be revocable by an election open to the same voters and conducted in the same manner as hereinabove provided. Amendments to the constitution and bylaws may be ratified and approved by the Secretary in the same manner as the original constitution and bylaws.

In addition to all powers vested in any Indian tribe or tribal council by existing law, the constitution adopted by said tribe shall also vest in such tribe or its tribal council the following rights and powers: To employ legal counsel, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior; to prevent the sale, disposition, lease, or encumbrance of tribal lands, interest in lands, or other tribal assets without the consent of the tribe; and to negotiate with the Federal, State, and local Governments. The Secretary of the Interior shall advise such tribe or its tribal council of all appropriation estimates or Federal projects for the benefit of the tribe prior to the submission of such estimates to the Bureau of the Budget and the Congress.

SECTION 17. The Secretary of the Interior may, upon petition by at least one-third of the adult Indians, issue a charter of incorporation to such tribe: Provided, That such charter shall not become operative until ratified at a special election by a majority vote of the adult Indians living on the reservation; Such charter may convey to the incorporated tribe the power to purchase, take by gift, or bequest, or otherwise, own, hold, manage, operate, and dispose of property of every description, real and personal, including the power to purchase restricted Indian lands and to issue in exchange therefor interests in corporate property and such further powers as may be indicental to the conduct of corporate business, not inconsistent with law, but no authority shall be granted to sell, mortgage, or lease for a period exceeding ten years any of the land included in the limits of the reservation. Any charter so issued shall not be revoked or surrendered except by Act of Congress.

SECTION 18. This Act shall not apply to any reservation wherein a majority of the adult Indians, voting at a special election duly called by the Secretary of the Interior, shall vote against its application. It shall be the duty of the Secretary of the Interior, within one year after the passage and approval of this Act, to call such an election, which election shall be held by secret ballot upon thirty days' notice.

SECTION 19. The term "Indian" as used in this Act shall include all persons of Indian descent who are members of any recognized Indian tribe now under Federal jurisdiction, and all persons who are descendants of such members who were, on June 1, 1934, residing within the present boundaries of any Indian reservation, and shall further include all other persons of one-half or more Indian blood. For the purposes of this Act, Eskimos and other aboriginal peoples of Alaska shall be considered Indians. The term "tribe" wherever used in this Act shall be construed to refer to any Indian tribe, organized band, pueblo, or the Indians residing on one reservation. The words "adult Indians" wherever used in this Act shall be construed to refer to Indians who have attained the age of twenty-one years.

Approved, June 18, 1934.

INDIAN PRAYER

The following prayer was translated from the Indian
by
ANNA DIEHL
and was presented at an opening exercise of an
American Legion Auxiliary Department Convention.

Great Spirit, you have been always.
Before you nothing has been.
There is no one to pray to but you.
The Star Nations all over the heavens are yours.
The grass and the streams are yours and yours are all the people
who walk the earth.

You are older than all need, older than all pain and prayer.
Great Spirit, all over world the hearts of men are alike.
By your mercy they have come up out of the earth.
By your mercy give them faith that they may face the winds of
their years and walk the good road to the day of quiet.

Fill our people with your light.
Give all the people of the earth the way to understand and
the eyes to see.
May there be no tomahawks of war, no battle grounds.
Teach us to walk the good earth as brothers to all who live.
Help us, Great Spirit, for without you, we are nothing.

Amen.

A PEDAGOGUE'S PROBLEMS

A fellow who has been pondering the teaching profession and other things comes up with this paraphrase of "Sixteen Tons." - Origin unknown .

Some say that teachers are made of steel;
Their minds can think but their bodies can't feel;
Iron and steel and hickory tea,
Frowns and gripes from nine to three.

You teach six full hours and what do you get?
Another day older and deeper in debt.
You pay your dues in this and that
Then for 29 days your billfold's flat.

I got up one morning, it was cloudy and cool;
I picked up my register and headed for school;
I wrote 44 names in the home room roll
And the principal said, "Well, bless my soul."

I got 44 kids and 32 seats;
Twenty-eight talking while 16 sleep,
I can hardly get "em all in through the door,
If I don't watch out, they'll send me more.

The last bell rings and I start for the door;
My head's a-ringing and my feet are sore;
I taught six full hours, my day is made;
But I still have a hundred papers to grade.

You teach six full hours and what do you get?
Another day older and deeper in debt.
I'll go to St. Peter, but I just can't stay
I gotta come back for the PTA.

RETRIBUTION

If you hold your nose to the grindstone rough
and you hold it down there long enough
You will soon forget there is such a thing
As the brooks that babble and birds that sing.
These three things will your world compose
JUST YOU AND THE STONE AND YOUR
DARNED OLD NOSE.

Contributed by:
Miss Suzanna Simmons
Stewart, Nevada

For a better understanding of Indian philosophy and culture we would like to present the following:

PLAYLETS

by

Cynthia M. Elson

MOHAVE

Ques. Spirit of Mohave, look into the Past -- what do you see?

Ans. I see the beginning. The ground is wet. Matavilya and Mastamho are bringing the birds, and the deer, and the turtle, and the People. Now, I am here. I see the land and the red water and the people on the land.

Ques. Spirit of Mohave, what else do you see?

Ans. I see a house owned by the Great White Father with books and boys and girls and a teacher. And I see a boy on a horse. Now I see a man and a rope -- and the rope is on the boy -- and the man is with the boy and the horse. - - - Now I see the boy with the books and he sits with other boys, but his heart is not with the books. His eyes and his heart are with his horse. Now -- he is gone!

Ques. Spirit of Mohave -- now what do you see?

Ans. The boy has come back. A bigger house of the Great White Father and the boy is there. No horse -- no rope -- just boys and girls. Boy is tall -- he runs -- his eyes are on books -- he stays -- Now, he is gone.

Mohave (cont'd) (Elson)

Ques. Spirit of Mohave, what now do you see?

Ans. Boy is now very tall, he walks, some hair like the snow, he is very wise, he speaks to his people on the land; they listen well. He goes to the city to bigger house of the Great White Father -- bigger people -- bigger books, many books -- he talks to them of his own people. By his side good woman who helps him talk of his people. He tells of his own songs, of his own home, of his own horse, and of the rope.

Boy is now good man; his spirit is good -- woman is good woman -- her spirit is good -- Pete and Agnes are good spirits of Mohave spirit world. Spirit of the Past will always see them; Spirit of the Future will come back for them. It is good to be so.

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HAVASUPAI

(Child has returned from walk)

Little Child, little Child, what did you see?

Child: I saw a Great Water. Two very large stones beside, so very, very high. What did I see?

Ans. The Cataract Canyon you saw. Very large stones are the Prince and the Princess. When these stones go down -- if ever -- you and I will go away as the twig is moved down the stream.

Little Child, what else did you see?

Child A high mud mound and high squares of stone and wood. What did I see?

Ans. High mud mounds are our hogan homes -- ancient as we -- the squares are the new homes which followed Great Water in 1911. Great Water took many homes away.

Little Child, what else did you see?

Child: Some horses and people. A man on a horse with a sack full of papers. Old woman, what did I see?

Ans. One is good man who brings us thoughts from our friends. He brings books with pictures -- pretty things to buy and to use. Other horses bring people who come to our beautiful peaceful valley. High water, great stones, green grass put peace in their hearts.

Little Child, what else did you see?

Child Dancing, talking, eating, many horses and wagons and people and round things. What did I see?

Ans. Festival of the Peach you saw, little child, where I danced in the time that is gone. For the water from the clouds and for the food for tomorrow they will ask -- and they thank for the good that they have. With our neighbors we share, and fun is for all.

Little Child, what else did you see ?

Child The house that was empty -- before, it was full. What did I see?

Ans. Empty is house because a spirit has gone. Wait -- full again it shall be.

Now, I am tired -- let us rest.

* * * * * * *

Cynthia M. Elson

PAIUTE

Ques. Old woman, why is your head so low?
And why in your face do the wrinkles grow?

Ans. Years have been many; children have been many; baskets have been heavy; earth has been dry; trips have been long; food has been far.
My back has been weary and my feet have been sore.

Ques. Old woman, old woman, shall I be so?

Ans. You stay with the books and your back shall not bend --
You listen to the good and the evil shall flee.
You learn in the way the White Father shall say.
Your life shall be long and your heart shall be gay.
You shall ride in a wagon no horse will be there.
You shall hear many voices -- as if coming through air.
You shall have talking leaves -- they will tell you of truth.
My life has been lived -- you are in youth.
My spirit is tired; it will help me to hear
The songs of my people -- speak to my ear of the earthquake.

Child reads THE EARTHQUAKE

In that land, that rocky land,
That glittering land,
Far away, far away;
The mountain was shaken with pain.

Paiute (cont'd)

Ques. Of the storm --

STORM

On the peak of the mountain
The eagle is dancing,
The tempest is roaring.

At morn the eagle will cry
On the farther shore of the hills,
And a rainbow will be in the sky.

Old Woman It is good -- my spirit is at peace.